

The Baptist Record



OLD SERIES, VOL. XXXX.

"THY KINGDOM COME"

JACKSON, MISS., DEC. 19, 1918.



NEW SERIES, VOL. XX., No. 50.

Rev. J. C. Parker has been called to Morton. This combination ought to be fruitful of great good.

A Baptist dentist is wanted. Write to J. B. Salmond, Lumberton.

There will be no issue of the Baptist Record next week as the folks went work around here at Christmas time. Wait till the new year comes in.

It is said that more than one out of every one hundred of the total population of Australia has died on the battlefields of France.

Thompson Church, Bogue Chitto Association, recalled Pastor W. R. Haynie for another year with an increase in salary and gave him \$25.00 for Christmas.

Sunday work in navy yards and other shore stations has been discontinued by order of Secretary Daniels, now that production exceeds requirements.

The Foreign Mission Board offers to send valuable up-to-date tracts for distribution among the church members. If you haven't sent for them, put in your order now.

The Baptist pastors conference in Birmingham passed affectionate brotherly resolutions commendatory of Rev. M. K. Thornton and regrets at losing him from their work in that community.

The Record of last week was mistaken in saying that Rev. T. J. Miley had resigned at Mount Rose. He has finished thirteen years of service there but goes right on without any intention of resigning.

A group of three churches with small railroad town as center, desires a progressive, well educated pastor. Will pay \$1000 and home. For particulars address Rev. A. T. Cinnamon, Kosciusko, Miss.

Rev. S. P. Morris has resigned at Poplarville where he has done good work for three years. He is the kind of man that some field in Mississippi ought to lay hands on without loss of time. He has made good in Mississippi College, in the Seminary at Louisville and in his pastorate.

The Church at Camden paid the pastor in full for the past year and threw in \$50.00 for good measure. They also made out a budget for \$1000 for the coming year, which puts them in the A-1 class for the once a month church. They are that kind of folks.

It was said a short time since that the Germans in Berlin were singing the Marseillaise. The British and Americans and French may now return the compliment by singing "The Watch on the Rhine," as the forces of these nations now occupy the chief cities on this famous river.

The First Baptist Church of Memphis is celebrating the twentieth anniversary of Dr. A. U. Boone's pastorate. He is the senior pastor in the city and in the state in point of continuous service, with one possible exception. He was for ten years president of their state convention, and has in many ways been justly honored by his brethren. The church has had a period of continuous and healthy growth in members, in benevolence and spirituality. The Sunday School for example has grown from 200 to 1000, and a new and well equipped church has been built. May the Lord give them many more prosperous years together.

'Tis Christmas morning, Friend. O'er all the world,

The "God of Peace" His banner hath unfurled. And though sad Mem'ry points with aching heart To vacant chairs,—let's crush the lonely smart, And hear for Him "the tidings of great joy To them that sit in darkness." Let's employ Our every art to charm forgetfulness Of Self. And blend our each desire to bless, Till stricken souls now passing 'neath the Rod, May find, this Christmas Day, the "Peace of God."

—Margaret McRae Lackey.

December 25th, 1918.

Rev. W. J. Mahoney resigned at Oxford on last Sunday to accept the pastorate of the First Church Gulfport. He has been for several months engaged in Y. M. C. A. work and will find in the field at Gulfport an opportunity worthy of his best.

In a conference of pastors of all denominations called to meet recently in Jackson from adjacent territory, to put on the United War Drive for our soldier boys there were twice as many Baptists as all others put together. They pledged themselves to do what they can to raise the \$250,000,000.

Rev. C. M. Morris is comfortably located in his new field at Quitman. The church has gone to full time. Four members pledged the support of a native missionary in China; nine members have recently been added by letter and one for baptism. The people have shown the new pastor and family many kindnesses.

Baptist Headquarters in Jackson have been hard hit by the influenza. The stenographer and bookkeeper in Dr. Lawrence's office are both out. The assistant in Miss Lackey's office is laid off. Rev. R. B. Gunter of the Education Commission, is in bed. Bro. W. R. Cooper who had begun helping him in the Delta is hors du combat. The work is delayed but with God's favor it will soon be going on to success. Let every man or woman do full duty in these trying times.

Bro. T. J. Latimer writes from Manilla, Ark., that he has baptized 55 since he went to his present pastorate and built a new church. There have been over 100 conversions under his ministry there—and he is kept busy preaching and wants others who are willing to work. His churches have made the best record ever and he is teaching while so many young men are away. He rejoices in having with him one lady teacher former student at Hillman and another who was a student at Blue Mountain. Jeff always did like good company.

The Mississippi Educational Advance, published in Jackson, quotes what was said by one of the pastors in the state and reported in the Record, about his young people who went to state educational institutions always coming back less interested in church work and those who go to Baptist schools returning with more interest. The Advance then reads the brother a lecture. This brother was quoted in the Record not because his experience was universal, but because it ought not to be the experience of any pastor, and the condition which made such a remark possible ought to be changed. This same remark was quoted in the recent Baptist Convention and it was evident that other pastors have had the same experience. There are exceptions; we believe there are many.

The assets of the Mississippi Baptist Publishing Co., as heretofore announced, are to be sold to the Mississippi Baptist Convention. The liabilities are to be discharged by the company so that the purchasers take the paper free of indebtedness. All persons having claims or accounts against the Mississippi Baptist Publishing Company are notified and urged to present proper statements of the same immediately to the company so that prompt settlement may be made.

The visit of President Wilson to France has received more attention and excited more interest than any similar event in American history. Our Presidents have not been great visitors, but the occasion was unprecedented, and Mr. Wilson has a record for breaking records and disregarding precedents. He has been enthusiastically received in all places where he has gone, and, like the world's first citizen that he is, uses his own judgment about observing or breaking customs in his manner of visiting. He is needed at the peace conference to see that American ideals are embodied in the terms of settlement, and that America and all the smaller states of Europe suffer no infringement of their rights and liberties. Other nations will have their best representatives there and ours must be second to none. This peace conference will give definiteness and permanency to the very points which have made the war and about which it has been fought. No less vital interest centers in it than in the battlefields which have now become historic. It is announced that Mr. Wilson will eat Christmas dinner with the American Army of Occupation on the Rhine.

A few days ago, according to the Clarion-Ledger, a negro farmer came to Jackson to secure the Governor's help in getting a settlement from a planter near Greenwood for whom he had worked on shares. He claimed to have made eighteen bales of cotton and all he got for it was a store account of \$250.00 instead of half the cotton, which would have amounted to \$1800 with the seed. We cannot of course, vouch for the truth of his story, and if true, his case may have been exceptional. We know how uncertain it is to draw conclusions from one or two instances of injustice. We know also that there are honest, honorable, high-toned white planters in the Delta and out of it. We are ready to make all allowances for possible error and charitable construction in doubtful cases. But when all this is done there yet remains so common an impression and so frequent accusation of injustice done to the ignorant negroes who dare not resist or complain, that those who love righteousness and hate iniquity are forced by burning indignation and shame to speak out against it. Any man who takes advantage of the helpless situation of a negro to oppress him or deprive him of his just rights does not deserve the respect and will not have the respect of any man who respects himself. If there is any place in hell that is hotter than any other it is reserved for many who wantonly profit for the time by oppressing the weak. Now, brother pastor, you may read this from your pulpit next Sunday if you will and tell them the Baptist Record says so. And you may read these words from Amos, the second chapter: "Thus saith Jehovah, for three transgressions of Israel and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek." There's more of the same kind in the old Book and its time we were preaching it.

A SERMON TO THE RICH.

(Preached by Theo. Whitfield, First Church, McComb.)

My friends, it would be of no profit for me to spin before you a lot of human theories about wealth. Instead thereof I shall expound to you God's word upon the matter, and so in the sixth chapter of 1 Timothy there is the following paragraph which tells us preachers what to say to the rich members:

"Charge them that are rich in this present world that they be not highminded, nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed."

The very first charge that I bring to you then is that you Be Not High-Minded. There is a tendency in the rich to cut the acquaintance of the poor, to feel above them and even to dispise them. There is a danger in the very church of God that we say to the man with the gold ring and the fine clothes, "Sit thou here in a good place," whilst we say to the poor man, "Stand thou there or sit under my footstool," thus "making distinctions" says the apostle and becoming "judges with evil thoughts." The holy argument continues, "Did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which He promised to them that love Him." So that God, though infinitely rich himself, yet shows as much regard for the poor as the wealthy, and so should we. The next thing the text says is for you not to have your hope set on the

UNCERTAINTY OF RICHES.

It has been a characteristic of wealth in all the ages to be uncertain in its tenure. They "certainly make to themselves wings like an eagle that flieth toward heaven." So just remember that no matter how safe your securities are nor how carefully invested, yet there are a hundred ways in which you can loose them. I was riding with an ex-Governor of this state and as we passed an ordinary-looking cottage he pointed to the same and told me that the man therein had to pay out \$80,000.00 to save his boy. Some months ago I was riding on the train with an elderly but very godly minister who was up in the seventies, and he told me that several years ago he had in accumulations for old age, some \$10,000.00, but that it was all suddenly swept away—all save \$1,000.00. This he invested in the "Birmingham boom," and lost all of that, save \$300.00. This last he deposited in a bank near here which you all know failed. Then, said the brother, he and his wife knelt down to pray and said to the Lord, "O Lord, we are now empty handed again as when we started in life together. But Lord, away back yonder, when we started out to preach thy gospel, thou didst promise to support us, and now we hold thee to thy word." "And," said the brother, "we have just the nicest church and the sweetest and the kindest people, and with our trust in our Lord we have no worries for the future."

Did you ever know why the Lord led the children of Israel out through the wilderness, where there was no food and water? That was a very strange thing to do and so the Bible tells us why. It was to show them that they were not dependent on grain from surrounding nations or on water from rivers by the way, but that at the mouth of the Lord they would have every need supplied. So you now should regard your wealth as a side matter and put your trust in God, saying to hoarded riches, "I am in no wise dependent on you, but am dependent only upon God." Another thing I call to your attention in the instructions is that God gives us

ALL THINGS TO ENJOY.

That means that your Creator intends for you to get a lot of pleasure out of other things than your wealth. Only a fraction of your soul's satia-

faction is to come from riches. That is where there are a lot of disappointed rich people. When striving for wealth they thought that God had enclosed all rapturous joys therein. Have you ever thought how that if hapiness were bound up in money all the millionaires would shout? But you don't hear of many of them shouting or even singing do you? You hear of some of them suiciding now and then. Poor fellows, they are disappointed. They thought that happiness was wrapped up in the large bundles of money. But God has not fixed it that way, or else a lot of us folks would be miserable. But listen. Nineteenths of the happiness of life comes from elsewhere than from riches. When I was a young man trying to get through the seminary on as little as possible, I once lived a month on

BREAD AND WATER.

I would buy rolls or lightbread and eat them three times a day with water. At the month's end I found that I had weakened myself. Now the Lord does not mean for us to live on lightbread alone. We are to eat also meat and beans and vegetables, and pie once in a while, boys. Just so I tell you, if you try to keep your soul joyous and fat on bonds and lands and finery, your soul will grow thin and weak. God means for you to get lots of pleasure out of helping others and from reading the Bible and praying and from church and Sunday School and the like, for God has put some of the richest nourishment of the soul in these things.

Now the text has told you three things not to do—namely not to be high-minded, not to put your trust in riches and not to overlook the other things God gives to enjoy. The rest of the text tells three things to do. The first is to "be ready to distribute." If there is a lady who has the gift of a beautiful voice, we all say that she should use it to sing to help people and to glorify God. Any that have pedagogical gifts should use them in imparting learning and training. These are their talents. Now if God has given to some of you money, then that is your talent, and he says for you to be "ready to distribute," "willing to communicate."

The next thing it says is that you should "lay by in store a good foundation against the time to come." Did you ever have to wade across a stream where the water was deep, but where you felt the firm rock under your feet as you went across? Well, that was a "good foundation." I need not remind you that we all are going to have to cross a river later on and that also by ourselves. It may be the river of trouble, or of sorrow, or calamity, or, some may say, death. Now, rich brother, it says that the way for you to prepare for your time to come is to distribute and communicate now. That lays the foundation. Now instead of laying a foundation, Dives put all of his wealth on his back and it sunk him down to hell. The rich man whose fields brought forth bountifully put all of his profits, careless of the future, into new barns, and then had to leave them, being called a fool as he went away. We are cautioned rather, by the mammon of unrighteousness, to make to us friends who, when these earthly things fail, will receive us into heavenly tabernacles.

This text further says that by this distributing and communicating the rich brother will "lay hold on the life that is life indeed." The Scripture says that "She that liveth in pleasure is dead while she liveth." Have you not seen some people in the church who seem dead—practically dead to all the spiritual and the higher and the holy life? Do you remember the scene when Paul's ship was sinking out from the shore? I hear the captain say to one man, "Take this plank and jumpy overboard and swim for your life." Then to another, "Take this spar and swim for shore." It says that some swam on one thing, some on another—yet all reached shore. Now suppose some man had said to the captain, "I don't like a plank to swim by," and another had said that he did not like a spar to swim by! However they did not talk that way. Each took that which they were allowed to have, and all came safely to shore. Now the word says to you

rich men that the plank for you is this thing of distributing and communicating. By that you will be enabled to lay hold on the life that is life indeed. My own plank, brethren, is preaching. Woe is me if I don't preach. I feel that if I did not preach I would be like one of these engines sitting out by the side of the road, useless and rusting. I fear my heart would grow cold and a cloud would be over me. You see, it is my talent from God and I must use it for his kingdom, and then also thereby I attain the highest life for myself. Well, your talent is money and the way for you to attain your highest life is by giving to God's kingdom. Wherefore it says that we who minister should give ourselves to our ministering: "Or he that teacheth to his teaching: or he that exhorteth to his exhorting: he that giveth let him do it with singleness." Zacchaeus who was rich laid hold on the life that was life indeed when he gave half of his goods to feed the poor. Twenty-five or forty years later, I dare say, in the church at Jericho he was one of the ripest members. White-headed, sweet-faced, loved by the children, blessed by all—having lived the life that was life indeed. But there came to the Master, one day, another that was rich, a young man, handsome and virtuous. But when the Master bade him, if he would be rich toward God, to leave his gold and cast himself into the sea, turned crestfallen away, for he was of great possessions, and we never hear of him again, and I fear he went down with the ship.

THE FEDERAL COUNCIL OF CHURCHES

(Victor I. Masters, Supt. of Publicity.)

One of the most honored and probably the best loved men among Southern Baptists has asked me to write an article which will tell our people in a brief way about the Federal Council of Churches.

During the recent war stress, Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, on the courteous invitation of the Federal Council, acted with that body and its committee to get a proportionate representation of the denominations in the army chaplaincies, and to bring pressure to bear on the War Department in the interest of the religious war work of the various evangelical bodies. There was not complete success in either case, but the Federal Council worked for success and the committee of the Council was composed of some of the most admirable Christian gentlemen in the nation, and both the Home Mission Board and Southern Baptists in general appreciate their courtesy in inviting Dr. Gray as our representative, to act with them in the emergency, though we have not membership in the Council.

It should be needless to say that whatever there may be in this article in criticism of the Federal Council as a vehicle through which Baptists might act by way of membership in it, is not lack of high personal respect for the men who lead its work, but the conviction that the actual and probable course of the organization is inimical to religious liberty and to that unhindered initiative on the part of the various bodies of Christ which will best conserve religious liberty and magnify spirituality.

The Federal Council of the Churches was organized in Philadelphia, in 1908, and adopted a Constitution which provides for quadrennial meetings of the Council, and for more frequent meetings of executive, administrative and other committees. It comprises in its membership most of the larger evangelical bodies.

In the Constitution of the body its purposes are set forth as follows:

1. "To express the fellowship and catholic unity of the Christian Church.
2. "To bring the Christian bodies of America into united service for Christ and the world.
3. "To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. "To secure a larger combined influence for the churches of Christ in matters affecting the moral and social condition of the people, so as

to promote the application of the law of Christ in every relation of human life."

The first and third of these expressed objects set forth purposes which will excite the sympathy of Baptists generally. We rejoice in all who love our Lord and Master. By virtue of their allegiance to Christ they are our brethren. We are born of the same Spirit, through the atoning blood of the same Christ. It is helpful and inspiring to counsel with our brethren of other denominations. In fact, such counsel was often had when there was no formal organization dedicated to it. No one can object to expressing the fellowship and unity of God's people. This has long been done in many ways.

We can see how some may regard the outward and organized expression of the spirit of unity, important enough to get up a national organization for that business, especially in this day and nation of "joiners," where it is a forlorn and abject idea that cannot post haste get itself duly organized, with president and secretaries, investigating committees, etc.

It is pertinent to raise the question of the relative importance of having the spirit of Christian unity, and of diligently cultivating eye-filling objective methods of expressing it. When a young woman marries a husband and leaves her father's home to make one of her own, union is broken but unity continues. That unity is sweet, but its genuineness is now normally attested by her devotion to the intimate affairs of her own new home, rather than by loud and spectacular demonstrations to advertise to her own father and mother and the observing neighbors how much she still thinks of her parents. The neighbors would take this devotion as a matter of course. Loud assertions would only excite suspicions as to her sincerity.

When Church Unionists shall show that they have a deep passion to increase the reach of Christian unity by increasing the number who know Christ in salvation, and not by exploiting the Christians led to the Lord by others, I, for one, shall have more confidence in their proposals. Up to the present, expert exploitation and advertising have been far more in evidence than concern for soul-winning or success at it.

I repeat, he who brings the most lost souls to Christ, does most to increase Christian unity in the world. Oneness in Christ is that which makes men brothers in Christ. This oneness comes with regeneration. Nothing else can bring it. This unity is a thousand times more important than any formal scheme for expressing it can possibly be. Many of God's most devout disciples will always be suspicious of any proposition for "unity" that magnifies organization, while it lets soul-winning fall into the background.

The objects set forth in paragraphs (2) and (4) merit study. The first of these expresses the purpose to bring the Christian bodies into "united service for Christ and the world." In a day when relative emphasis on "doing" something in religion is very high, compared with "being" and "becoming" something, this appeal for "united" service is bound to be popular. However, I would raise some pertinent questions.

The first is illustrated by the splendid service of denominational Christianity in America in destroying the liquor traffic. The churches and preachers did this. The representatives of denominations found means to unite to do it without a great federated overhead organization to tell them how. Their co-operation was an example of real inter-denominational service which has never been matched in America. In other countries no State Church combination has rendered so high a social service. It had as its dynamic a deep and common purpose of men's hearts, rather than an organized and federated product of men's intellects. And it not improbably did the business all the better because not embarrassed by the endless formalities and red-tape of a great overlord ecclesiastical holding company.

The chief difference between the drawing together at their own instance of God's people of the various groups to accomplish a result, and a drawing together under the suasion of an ecclesiastical super-organization, is that in the first in-

stance they move from inner impulsion, while in the second they move from outer suggestion and appeal, unless they find themselves opposed so to the appeal as to feel that they must openly resent and fight it. Many will prefer not to place themselves in a position where it may become necessary to make such a fight.

In this connection, I ask the reader to consider that the fourth paragraph in which the Federal Council sets forth its objects is, "To secure a larger combined influence for the Churches of Christ in matters affecting the moral and social condition of the people."

The purpose of this paragraph is in part to influence legislation. But before speaking of that, I raise the question as to the danger that an over-placed federated agency of the Christian bodies shall place more relative emphasis on objective undertakings and results than any virile Christian body of America would do, if left to itself and to the tutelage of the Spirit of God. Cut off from participation in the spiritual efforts of the churches and of looking to inner results in men's hearts, it is almost inevitable that such a federated head-organization should bring into undue relative prominence the formal and outward in religious life, in contradistinction to the spiritual. Though we greatly need more religion in the social body, it is a snare and a delusion to try to secure it by expert ecclesiastical planning from the top, rather than by the irrepressible welling up of spiritual dynamic from thousands of Christian hearts. How every Christian body in America this day needs to pray for a great revival which will really make society religious!

How far ought Christian bodies try to influence legislation by petition or protest? How far may a federated agency go in the same direction? The questions raise more issues than I have space to discuss properly, and, if there was space, I am not sure I could treat the theme satisfactorily. But there are certain underlying principles to which I call attention.

Christian bodies, separately or together, may not use their influence on the civil authorities in a way to jeopardize religious liberty, as Roman Catholics are doing as often as their ecclesiastical politicians see an opportunity. The Romanists will be, must be, driven out from this nefarious activity in America. Left alone, they would absolutely destroy freedom both civil and religious.

There is grave danger that a super-organization, speaking in the name of a large number of the Christian bodies of the country, shall interfere with religious liberty. Baptists have evidence of this from which they are still smarting in what happened in connection with the war welfare and religious work during the recent war. So far as the records show, the Federal Council of Churches was not responsible for the infringements on religious liberty in the army service. It appears to have been rather a conserving agency of real value, and I gladly bear testimony to that. But the danger remains that an overhead organization, speaking for many religious groups, shall become a vehicle for unduly oppressing or discrediting those who do not fall in with its proposals.

How far may a religious body undertake to influence legislation? Most of us, including the writer, would limit its activities to conserving religious liberty and to legislative enactments in which the moral element clearly predominates. There are others (and the Federal Council has shown a definite leaning in this direction) who would prod the government on questions of public policy in economics, finance, capital and labor, etc. The Council has also been charged with a tendency to deal with affairs that are wholly apart from the mission of the bodies of Christ on earth.

From such consideration as the above, the Southern Presbyterian body, which has been a member of the Federal Council, in 1915 adopted and sent to the Federal Council a protest in which it set forth that—

"While there are many things in the reports of the Council which we approve and heartily endorse, there are actions taken by it which so do violence to the historic and scriptural position of

our church that we can do naught else than decline to accept responsibility for them and enter our protest. In some instances they are contrary to the doctrine of separation of Church and State and the only proper attitude which the Church has to the affairs of the State: in others they deal with matters that are wholly extraneous to the recognized mission of the Church on earth."

The communication of the Southern Presbyterians specified some of the Council pronouncements to which exception was taken by them, from which I quote:

"The matters which we would disavow are such as these"—from the record of the Council's actions:

"The Federal Council hereby suggests to President Wilson and Secretary Bryan that they take steps at an early date to urge upon the governments of the world the need of a universal treaty, providing that the signatory powers agree to enforce the observance of the agreement upon the nation that transgresses the treaty by immediate military intervention.

"That steps be taken to secure similar action of the part of the Roman Catholic Church," etc.

"Page 127.—Again: 'The Country Church..... There is no solution of the problem of the country church apart' from the reorganization of rural business."

"Topics for investigation and report: 'Social effects of co-operation; Promotion of Material Property; Promotion of Independence and Self-Respect; Promotion of Democracy; Solution of the Trust Problem; Promotion of Political Efficiency.'"

Because they objected to belonging to an inter-sect organization responsible for action and purposes such as are partly indicated by the quotations, the Presbyterian General Assembly said to the Council: "Either this Assembly should sever its relations with the Federal Council, or postpone action in the hope the said Council may yet regard the principles for which our Church stands."

Action was deferred for another year. Before the next General Assembly the Federal Council was represented by two official speakers. But the Assembly still awaited definite action by the Council. The Council in 1916 wrote a reply to the General Assembly which exhibits vivid tokens of adroit, we-do-not-mean-any-harm camouflage, but which dodges the issues squarely set by the Presbyterians. Southern Presbyterians are not till the present acting with the Council. The fact is, the Council cannot comply with their requests without giving up a large part of what it is doing.

An article in the constitution of the Council disclaims any authority over constituent bodies, and limits its province "to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches." That these matters of "common interest" may embarrass and offend the consciences of constituent bodies the case of our Presbyterian brethren shows. In common with Baptists and others, these brethren do not consider the "promotion of material property," or the promotion of any old-thing some New Theology salvation-by-environment specialist wants, to be particular functions of the Christian bodies, nor of any agency speaking in their name. Nor did they consider themselves advanced in understanding by the semi-authoritative promulgation of the super-organization to the effect that the halcyon day for the country church awaits the "reorganization of rural business."

I wish I could quote from an address of Dr. Charles S. MacFarland, General Secretary of the Council, who is a Baptist. It is on "The Principles and Functions of the Council." In the course of the address, which is an official utterance, he declares that "the function of the Council is not so much to do things as it is to get the denominational bodies and the inter-denominational movements to do them." "So far as may be permitted, it is to recommend, give guidance and point out the way."

Without undue violence we may conclude that
(Continued on Page Six.)

The Baptist Record

Daniel Bldg.

Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

BY THE
Mississippi Baptist Publishing Company
P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

SAVE FROM STARVING.

The Sunday School Board in Nashville, is co-operating with the General Committee for Armenian and Syrian Relief to save the people of Bible lands from starvation threatening them as a result of the world war and their mistreatment by the Turks. Read their advertisement and have your Sunday School and people generally send a contribution, large or small, to H. C. McGill, care Sunday School Board, Nashville, Tenn. The goodness of God has not only provided us with what is needed for our own support, but has entrusted us with funds which are to be dispensed for the benefit of those who have been deprived of the common necessities of life. Will we prove worthy of the trust? God requires of us not only to do justly but to love mercy, to rejoice in the opportunity that comes to us to show kindness to others. "The quality of mercy is not strained. It droppeth as the gentle rain from heaven upon the place beneath. It is twice blessed." At this happy Christmas time, let it be our chief joy to contribute to the joy of those from whose lives most of the joy has fled. Theirs surely is the right to live when on this side God has bestowed such abundance.

1918.

We are not here to moralize at the grave of the old year; space is too precious for that. Nor are we to chronicle the events of the past twelve months. Time is too short for that. But the man who does not stand amazed at the record of the year now nearly gone is simply incapable of thought or emotion. We ought not to let it pass without a backward glance and a gladly serious waving of the hand in final adieu. No other year in the world's history, if we omit the days of our Lord on earth, can compare with 1918 in the crowding of great events and the value of results attained. It can hardly be said that the world stood on tiptoe of expectation during the year, for the world has been too seriously engaged in a great conflict to be standing anywhere or looking at anything. Great principles of right and wrong have been at grips during this year and the fight for the time has been fought through and righteousness has won. There is music in heaven over the victories on earth.

This does not mean that sin is dead or that there will be no more uprisings of iniquity. It may not be that we are entering the millennium, but we have seen enough to know that God reigns, and the future is in His hands and in the hands of His people.

Events have never before so conspired to put faith and courage into the hearts of the saints. They have never before so operated to exalt the ideals of justice and self-sacrifice; and to discredit brute force, greed and selfishness. The fruits of

THE BAPTIST RECORD

centuries have been garnered in one twelve month. The teaching of Jesus, so long neglected and despised has come into recognition and into authority. "Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth. The Lord of hosts is with us: the God of Jacob is our refuge." It ought to be easier to be good after the experiences of this year. We must be better men and women. The opportunities to do good will be greater and more numerous and more insistent. There ought to be a great revival of faith, a great turning to God, a great awakening to righteousness. The year 1918 has preached us a great sermon and left to us a great heritage.

A WEEK OF PRAYER.

We have never been accused of "observing days," neither have we had any sympathy with the disposition which seeks to separate from everybody else and do everything differently from anybody else, the inclination to refuse any plan or participation in work because somebody else is doing it or has asked us to do it. If it does not prove a thing good that "everybody's doing it," neither does it prove a thing bad that other folks do it that way. It is easy to turn independence into contrariness, one of the easiest things in the world. You may have heard the story of the applicant for admission into a Baptist Church, who, when asked the question, "Do you believe that Jesus Christ is the Son of God?" replied in hot haste, "No; the Campbellites believe that."

For many years it has been the custom of certain Christian people to observe the first week in January as a week of prayer. Baptist people in this part of the world have not paid much attention to the request for its observance, preferring to pray when they please, or not pray at all if they didn't please. They have exercised their right of liberty to the full and nobody has dared to modest or make afraid. What joy there has been in this privilege has been ours, and is, and no man will take it from us.

The suggestion that special prayer be made for our own work in January comes not from without, but from within our body. It comes not from any who claim overlordship over us, but from our brethren who are bearing heavy burdens and who feel that they are not strong enough for the growing weight of this work unless their brethren shall strive together with them in prayers to God (Rom. 15:30). They are having fellowship with the sufferings of Jesus (Phil. 3:10) and mayhap are filling up that which is lacking of the afflictions of Christ in their flesh for His body's sake (Col. 1:24). These missionaries and the boards of our Conventions are summoning us to the comradeship of the cross. They are saying to us: "If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, make full our joy, that ye be of the same mind, having the same love." You may read the rest of it in the second chapter of Philippians.

The effort to support the mission work or any Christian work by giving without praying is to charge your gun with bullets and put no powder in. You may read the Acts of the Apostles and see that the carrying power of the gospel was due to prayer in the churches and homes and prisons, where ever the disciples were found.

The present writer had the joy of seeing a church of which he was pastor go from \$65.00 a year to \$1200 a year in its contribution to Foreign Missions within a period of a few years, and this he attributes more than to any other cause, to the fact that each mission offering was preceded by a week of prayer for that special object. In putting on the whole budget for the year, it would be specially appropriate to plant the whole project in the rich soil of prayer to which the

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church is summoned. This is an absolute guarantee against failure. If people are seeking to know the will of God, they will find it, and if they seek power to do it, the power will come to them. The world waits in need until God's people get down on their knees.

Our program of work for 1919 calls first of all for spiritual preparation. If we can say from our hearts, "Not by might, nor by power, but by thy Spirit," we will be well on the way to victory. If the Spanish influenza can close churches and schools and offices and business for a season, it might be a means of making haste if we should pause for a week and spend the time in prayer for spiritual equipment in our work. For this season let His house be a house of prayer.

LEADS US IN TRIUMPH.

To those who have studied Paul's second letter to the Corinthians with a good commentary, or who have read the clear exposition of it in Dr. A. T. Robertson's book, *The Glory of the Ministry*, there will be no shock of newness in the following interpretation. But the average reader of the King James Version misses the meaning of the verse entirely, and nine out of ten readers of the Bible unfortunately confine themselves to reading the King James Version, which mistranslates the passage under discussion by saying, "Thanks be unto God who always causeth us to triumph in Christ;" whereas it should read as in the American Revised Version, "Thanks be unto God who always leadeth us in triumph in Christ." This latter is a wholly different conception. Paul is not thinking of himself as triumphing; far from it. He himself is led at the victorious chariot wheel of Christ. He is one of the conquered whom Jesus exhibits in his ever victorious march, a trophy of his conquering power and witness of the triumph of his grace.

It is a familiar incident of history and was a frequent matter of observation in Paul's day that a Roman general, many of whom became Imperators, just as great Generals have become Presidents of the United States, came marching back to Rome with kings of conquered tribes at their chariot wheels as evidence of their military successes. Thus they marched into Rome and received the honors of the people and senate. Thus Paul represents Jesus bringing him as trophy of his grace and exhibiting him in his progress through various lands. It is not a matter of humiliation to him but of great honor and joy: Thanks be unto God! It is the same joy that he feels when he says: "But they had heard only that he who persecuted us in time past, now preacheth the faith which he once destroyed." Again he gives expression to it in this way, "Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief: howbeit for this cause I obtained mercy that in me as chief might Jesus Christ show forth all his long suffering, for an example to them that should thereafter believe on him unto eternal life." Or in another place he expresses it as his "expectation and hope that as always so now Christ shall be magnified in my body whether by life or by death." No cold evisceration of a text can show the meaning of these words. The warm glow of love which changes the dull carbon of self into the electric luminary of self devotion to the person and interests of Jesus Christ, this alone can make us understand his meaning. To be a bond servant of Jesus is the only liberty he can enjoy. To be the victim of the shafts of Christ's love is his joy and life. To walk at his chariot wheel that Christ may be magnified in him is the cause of his gratitude.

Auber J. Wilds, State B. Y. P. U. Worker, has his office at Oxford, Miss., and all mail should be sent to him there. Mail sent to Jackson is always delayed and sometimes returned.

A SUCCESSFUL MINISTRY.

If we had a symposium on the subject of what constitutes a successful ministry, there would probably be a variety of ideas expressed. But most of them in all probability would set before us a preacher with a great and growing church where crowds are in attendance and members are being constantly being received. These things may be one expression of a successful ministry, but they do not necessarily indicate it, do not go to the heart of the matter and may for a time exist when genuinely successful work is lacking. While crowds and growing membership and ceaseless activity are likely to be seen, they do not go to the center of the truth we are seeking: namely what is a really successful ministry.

If you will read the fifth verse of the second chapter of Second Corinthians, you will find Paul's conception of the ministry. This is the subject he has under discussion. He has just spoken of himself as having been overcome while he was fighting against Christ, of being brought into captivity to Him and now being led in triumph at his chariot as an exhibition of His saving power. He who has been a persecutor and blasphemer is now a bond slave of Jesus and is willingly and joyously proclaiming Him as Lord. This is first of all a condition and guarantee of successful ministry. The man who preaches the grace of Christ must himself be a demonstration of it. Paul writes to Timothy: Be thou an ensample of believers, in word, in manner of life, in love, in faith, in purity. The preacher must not simply carry a sample of his goods, he must be a sample himself.

But when we speak of success, we begin to look for results. What results are the evidence of success? Paul's answer is: "We are a sweet savor of Christ unto God." The results must be Godward, not manward. They must be in the eyes of God and not of men; they must be for the eyes of God and not for those of men. It is the preacher's business to do the will of God and to please Him. If he does this he is a success, whether he pleases men or not; we had almost said whether he saves men or not, but that is going beyond the limit. But he must be a "sweet savor unto God in them that are saved and in them that perish; to the one a savor of life unto life, to the other a savor of death unto death." God through us "makes manifest the savor of his knowledge." The business of the preacher is to make known God. If he does this he is in line with the whole work of Christ, with the whole purpose of the Bible, with the whole work of creation and the evolution of all history, with God's eternal purpose. If he does this, he is a success. If by his ministry people shall know God, whether it is in mercy unto salvation or in judgment unto condemnation.

REPORT ON PUBLICATIONS.

(Coldwater Association.)

It is the duty of every Baptist to strive to be an intelligent Baptist. Our character is made and our conduct is influenced by what we read. Every Baptist should read the Bible, the rule and guide of our faith and practice. The Bible is the very best Baptist literature, and next to the Bible comes "The Baptist Record." No one can be an intelligent Mississippi Baptist without reading the Baptist Record. The preacher, deacon or Sunday school superintendent that does not read the Baptist Record should either begin to read it right away or resign and give place to some one who is willing to keep posted on Baptist affairs in this great commonwealth. The Baptist Record is a better paper today than it ever was before. It can be had for two dollars a year, or a little more than a bushel of corn or six pounds of cotton.

The budget is a panacea for all our ills.

When we make up our yearly budget, let us find out what resident families do not take our state paper and send it to them out of the budget funds.

We recommend the Bible, the Baptist Record, the Home and Foreign Mission Journal and our

own Southern Baptist literature, and we feel sure that if we read this literature in this great day of democracy we will never be willing to unite with other denominations, only on Scriptural grounds, "One Lord, One Faith, One Baptism."

May the Baptist Record continue to prove a blessing to all Kingdom interests and to merit the lasting gratitude of our denomination.

HUGH FOSTER, Chairman.

A MISSIONARY TOUR OF JAPAN.

(J. F. Love, Cor. Secy.)

Perhaps not every reader knows that our Southern Baptist work in Japan is largely confined to Kyushu Island. Continuing our itinerary among the stations after visiting Shimonoseki we came to Kokura to meet again Brother Bouldin and to accept the hospitality of his home. (His home is in the house formerly occupied by Brother Willingham, announcement of whose home-going came to us this morning by cable and shadows the day for us and the missionaries. About this work we will write later.) The house was built by Bro. Maynard during the years of his faithful service in Japan and is a plain but substantial and comfortable building. The Board owns other property here but it is not adapted to its purposes. There is great need of a church building to meet the necessities of a successful work. The population of the city is 40,000. The house would not hold the people who wanted to hear us speak and many stood in and about the house throughout the entire service. Adjoining the city of Kokura are Edamitsu, Yawata and Wakamatsu. These cities are connected by electric cars on the line of which is located the Meiji College which was established by Mr. Yasukawa, the Carnegie of Japan. This gentleman and his sons have put into this enterprise 4,100,000 yen; or approximately \$2,000,000 gold. At the service in Kokura I had the pleasure of meeting the grandson of Mr. Yasukawa, who, notwithstanding the wealth of his family, is an earnest and unpretentious Christian and earnest worker. He is much interested in our Baptist work but has not yet been baptized owing to certain family influences. We commend him to the prayers of our readers. He wants to be a minister of Jesus Christ.

The harbor which these cities border is one of the busiest of the world. It is here more than any other place that I have ever seen that one can witness a "forest of masts." The number of ships in the harbor is, we are told, never less than 3,000. Yawata has a population of 80,000 and this will reach 100,000 next year. The government is adding 5,000 new workers to the 20,000 who labor there in the great steel works. These with their families will swell the population instantly. This is one of the greatly important industrial centers of Japan and affords peculiar opportunities for Christian service in kindergarten and other forms of work. A few thousand dollars spent at this point now would prove a most gratifying missionary investment.

From Kokura we went to Kagoshima, the southernmost station of Southern Baptist work in Japan, to visit this important city and to enjoy the hospitality of Brother and Sister Medling. It was here that Dr. Stone came to my relief as my interpreter, Dr. Chiba being compelled to return to Tokyo. Both of these Japanese gentlemen were educated in America and are doing a great work in Japan. We are under peculiar obligation to them for the excellent service they have rendered us. Kagoshima has a population of 87,000 and a Baptist membership of 69. By putting some of their own money into the enterprise the missionaries have secured a splendid corner property here with a modest but good church building and pastor's home. We do not own a missionaries' home, the missionaries having foregone this comfort in the interest of the work. We had here before Dr. Sone's arrival the unique experience of having a woman, Mrs. Kojima, interpret for us. She was educated in America, is a charming Christian woman, and interprets well. There are 2,600,000 people in the two provinces served by this one church of 69 mem-

bers. While in Kagoshima we crossed the bay to see the famous Sakurajima volcano whose frightful eruption in 1914 is still remembered by American readers. Lava cast out at this time is still smoking, so huge was its mass.

From Kagoshima we journeyed to Kumamoto, a distance of 100 miles. The city of Kumamoto has a population of 80,000 and the province a population of 1,250,000. Our good Brother and Sister Clarke have spent nearly all of their missionary life at this place and the work accomplished is a fine testimonial to their service. We have here one of the best churches and one of the best missionary residences. It was only by purchasing early that we could afford to own this property. The city of Kumamoto is an educational centre and has historic interest. The modern Christian movement had its origin here in what is known as the Captain James Kumamoto Band. Some of the principal Christian leaders have gone out of this band. The Lutherans have a boys school here with a compound of 10 acres and they are planning the thorough equipment of the school. We examined sites for our girls' school and we are hoping to learn before we leave Japan that the Georgia women have completed the \$27,000 fund with which to make the purchase. There is here a great opportunity for this school, and its building and operation ought not to be delayed. The members of the Kumamoto church gave us most enjoyable occasion in a native dinner and social hour at a Japanese hotel. We expect to give the American readers the speech made on this occasion by Mr. Fujen Matsuyama, a prominent lawyer and a distinguished public citizen. We had the privilege of meeting here Mrs. Yuya, one of the most remarkable Christians it has been my pleasure to know. She was baptized at the age of 68 and is now in her 81st year. During this period of her Christian life she has read the New Testament through 23 times. Her daughter is one of the most active Christians in the church; her grand-daughter teaches a kindergarten and is an earnest Christian; her grandson is in his senior year at the Tokyo Seminary and will shortly begin an active ministry.

From Kumamoto we went to Nagasaki from which we came to Kukuoka last night for the full mission conference. We were hospitably entertained in Nagasaki by Brother and Sister Mills and had a delightful meeting with the members of the church in their home. At this meeting after the usual speech of welcome and response, dainty and delicious refreshments were served and a fine fellowship was enjoyed. We have here a lot in the very heart of the situation but we need additional land and a building. Beside this, a missionary home is a necessity. The lease which we hold on the present missionary residence will expire shortly and houses for foreigners' residences are hard to get. Nagasaki has a population of 180,000 and the commerce of the East flows by its door. The Methodists have realized the strategic value of the place as have the Presbyterians and have projected work on a large scale. The Roman Catholics have erected the greatest Christian building in Japan on the hill where three centuries ago the Christians were crucified in large numbers. It is a striking comment upon the futility of persecution to exterminate Christianity that the Roman Catholics, who at that time were murdered by thousands, have now a larger membership in this Ken than in all Japan besides.

Our sympathy is with Rev. Fletwood Ball of Lexington, Tenn., who suffers the loss of his wife. She went to the Father's house last week. May the God of all comfort console his heart in this time of great loneliness.

THE FEDERAL COUNCIL OF CHURCHES.

(Continued from Page Three.)

this means that the denominations are short on idealism suited to their needs, while the Council is long on it, and is kind enough to offer it to the less inspired denominations, though the adroit secretary avoids such like offensive terminology. The reply is: The denominations have idealism, but is it practical idealism. It points upward, but bares its arms beneath the actual burden. It is therefore blessed with something better and safer than any super-organization has to offer it. The denominational David does not need the armor of this Saul when he goes forth to do battle. He wins more souls and lives for God, though he furnishes fewer great headlines for sensation-hunting papers, when he chooses his implements of execution from an obscure brook rather than in the palace.

I must give an illustration to show the limitations of the usefulness of this ecclesiastical super-organization even in some things for which we would expect it to be best adapted. Dr. John S. Sowers, pastor of the First Baptist Church at Annapolis, Maryland, in 1913, wrote the General Secretary of the Federal Council, calling attention to the bigoted and sectarian situation at the Naval Academy, by which all students who do not in the first few months sign a statement to the effect that they cannot conscientiously worship at the Episcopal chapel on the ground, are required to go to it and not to their own churches outside. The boys from the evangelical churches usually do not sign the statement, and all Catholics do. Boys from evangelical homes, of course, will not say they cannot conscientiously go to an Episcopal church. To frame this question that way was a cheap political trick. The Catholics go to their own churches and the other lads, nineteen-twentieths of them not Episcopalians, are marshalled into the Episcopal chapel.

Here was a chance for the Federal Council to speak out. Did it? Only with great moderation and in wobbly terms. It adopted as its utterance a statement of the General Secretary, in which he said: "That he believed that ordinarily the students should be required to attend the Sabbath service in the Chapel of the Naval Academy."

Not a word to indicate that this is a denominational chapel and that to require boys of other denominations to attend it, or make it difficult for them to refuse, is to take away from them their religious rights. And that in a Government school of a nation whose fundamental law declares for religious liberty!

The other utterances of the statement conserve the principle of fairness and religious liberty. But, with all respect for the distinguished secretary, the sentence quoted above is untrue to the principles of Baptists and to religious liberty. Any little Baptist church in the backwoods could have prepared a better statement.

This article does not claim to be an adequate characterization of the Federal Council. It does claim to speak competently concerning the points covered. These points tend to prove that Southern Baptists have been wise in showing unwillingness to join any inter-denominational organization that claims federal authority, as the name of this organization indicates that it does, and as many of its actions certainly tend to confirm.

Baptist Home Mission Rooms, Atlanta, Ga.

PRAYER FOR A NATION-WIDE REVIVAL.

(W. W. Hamilton, Supt. of Evangelism.)

The Evangelistic Department of the Home Mission Board of the Southern Baptist Convention is sending out a call to prayer for a nation-wide revival. The times are such as to show the need for a great awakening, and the providential indications have led to this call to prayer.

Six o'clock each evening (Central time) has been agreed upon, and every Christian is asked to sacredly set this time apart for prayer. If it is not possible to be alone, or to have the family gathering, or to leave some post of duty, then to

join silently the many others who will be praying for a nation-wide revival.

The Home Board workers will make special prayer for each other, and it will be their joy to know that Southern Baptists are calling upon the Lord to bless them in their labors.

At great personal sacrifice these singers and evangelists are going everywhere singings and telling the gospel story. Pray for them that they may be men of God indeed, having the mind of Christ, and filled with the Spirit. Pray that they may walk worthily, that they may speak the truth in love. Pray that sinners may be born again, that saints may be built up in the most holy faith. Pray that the churches may be revived, and that Christ's Kingdom may come in the earth.

Home Mission Rooms, Atlanta, Ga.

FROM FRANCE, NOV. 11.

(Lt. P. I. Lipsey.)

I am in a dugout back in the same support position we came in the night Capt. Allen got hit. I would say that this is a very unique night. Maybe the war is over; the Germans think so anyhow. They have their part of the sky lighted up with rockets, flares and fireworks of various kinds. Anyhow, the armies are taking a recess and that is something that hasn't happened since August, 1914. We understand that the Allied terms of peace have been accepted and the papers we have seen say that Kaiser Bill and Son are out—having resigned. I know that we ceased firing on this front at 11 o'clock this morning. Whether the war is over—"feeneesh," in American-French and French-American—I do not know. I learned long ago never to believe good or bad news. If the war is not over I am ready to go again when recess is over. If the war is over—Thank God! This in that case is the happiest day for the whole world, in centuries! You already know more than I do, I am sure, for I can see and hear newsboys all over America yelling their "extras" and a great demonstration of joy. I make no demonstration. I heard the band playing this afternoon and some whooping around headquarters and inquired aloud: "Where was the band during the war?" I got no satisfactory reply. You see the war has not changed me a great deal.

Well I must hastily tell my story. We were roused out at 1:05 yesterday morning, Sunday, November 10. We hit the muddy road at about 3:15 a. m. Marched and marched and marched. Still really commanding the company and nursing this poor old recruit captain too, I had started him out at the head of the column and was marching in rear pushing 'em along. No breakfast; we now were stretched out after daylight—in long single file for security. About 10 o'clock I had passed up the large number of stragglers and all the rest who were still plugging along, and reached Captain Hummel and Jim Brothers at the head of the column. I found that they had lost connection with the rest of the battalion, and we had none of us been told where we were going. Well I seem to be able to keep on going when others must rest, so I set off ahead of the Company to scout for information of our route, if unable to gain contact with the rest of the battalion. I was unable to gain either and waited for our company to come along but they never appeared so I decided that they had found out something in regard to our destination and maybe had turned off somewhere. So I finally decided to move as an independent unit and did so until I got along to where I recognized the place where we had left the road to go through the woods to our position a month ago. I knew something would be going on there so I set out for the familiar locality. I had a hard time of it pulling through thick woods and long steep hills—all very muddy. No breakfast—my legs felt like they would pull out at the hips; my lower lip was hanging down and I was breathing like a porpoise. But I knew that some kind of decisive answer was to be had from Germany on the morrow and that we were not making a forced march for nothing. I was going to be there for the

"doin's" if I could locate said "doin's." Well, I reached the vicinity of our old regiment headquarters about 1:30 and found troops of various units all about. I sat down on an old tin for a minute's rest and pretty soon saw a few of my men come dribbling in—pretty well all in as you might suppose. They had been directed to the place by some one and had made a shorter trip by two or three miles than I had, but nobody beat me in. Pretty soon I located the major and he said that we were going to move forward immediately to go over the top. He asked me where my company was and I scratched together thirty men and said there was all I had. He asked where were the captain and other officers. I shrugged my shoulders and spread my hands out a la Jerusalem. After quite a bit of cussing, he told me a bit of the situation and the plan of the battalion's attack and my company (?) part, mission, and sector. I told him yessir and got my footsore and weary together to give them the dope. I told them that I was going up to fight and if anybody wanted to fight to follow me if he was able. I then organized as well as possible and made 'em sit down until time to start. I had a rifle with bayonet fixed but had to turn it over to one of the lads who had lost his. Pretty soon we moved out and my ranks had swelled about forty. They all followed in the formation I had names of those present. I wanted to know who prescribed and I had a corporal take the list of was there—possibly for future reference.

Well, of course all this time I was kidding with my two faithful company runners—I'll tell you about those runners sometime—about the six company officers we had two days before. Not only were all the other officers missing but the first sergeant and all platoon sergeants. I was again taking Co. L into action, though only a remnant.

We went forward about a mile into the woods and then were halted for some reason. I don't think we encountered rifle fire, but some troops supposed to co-operate with us got balled up. At any rate we drew back to our old position here in support at dark, while another battalion held the front line. About this time the captain dragged himself in and a short time later Lt. Brothers with most of the rest of the Company. I distributed them all in dugouts and established a guard. Then I turned in and slept in a little hole with Brothers and one of my runners, Pot Girty. I had a pretty good night's rest.

Well today I scouted around for "chow" arrangements and then and there took Dunigan and two privates up to the front. Just before 11 o'clock we all fired one round from our rifles over into Germany—my first and only hostile shot, personally. At 11 o'clock cannonading ceased and very soon after all other fire ceased. I told Dunigan that that silence was more convincing than all the dope we had heard. Our out mission and posts were in a wilderness of woods and we scouted around through and in front of them. We found a German dugout and thoroughly investigated it. I am now writing by the light of a German candle from that dugout; from the same dugout I am now wearing a pair of shoes, shoes which did formerly belong to some "Herr Hauptmann" (Yes, I'm in the captain's shoes, now, if I'm not commanding a company. I got also this pad of "Fieldpost Kerbriefe" on whose pages this letter is written, a canteen full of beer, a brand new red "banana" handkerchief with big white polkadots in it, a picture postcard of a German city, some lumps of sugar—of which had lots—and German hardtack, a blanket and an overcoat—all German, of course—and a few other odds and ends. I think the dugout was occupied by two officers, a captain and lieutenant, as they had it full of stuff, four pairs well shined shoes, at least a dozen boxes of shoe polish, shoe brushes (4 or 5), stuff in tins and packages that I was "sorter" scared to fool with and pillows, bags and clothing of various kinds.

Well it's time to knock off and get to "bunk." Jim and I are pretty comfortably fixed here in this hole and we ought to sleep well—much better than any of you probably will tonight. Wish I could see you dear folks, and God willing it so,

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I hope and expect to, some day maybe not so very very far distant. Just banish any idea that I am to be "commissserated" over or bewailed. If the war is over—it's great, isn't it? If it isn't—I came over to fight. I have "fit" some, and I can fight some more. I am proud to be here. I am having a marvelous time (don't you think so?) I am enjoying life—though I've seen dead soldiers today. It's glorious to be alive. I apologize for using German paper, I have no other. Much love.

PLAUTUS.

MINUTES OF THE BAPTIST STATE CONVENTION BOARD WHICH MET IN ANNUAL SESSION DEC. 9-10, 1918.

The Mississippi Baptist State Convention Board met in the Second Baptist Church at 7 p. m., December, 9th, 1918. Devotional exercises were conducted by Dr. P. I. Lipsey.

The roll was called and the following members found to be present: W. H. Thompson, L. G. Gates, A. T. Cinnamon, C. H. Mize, M. P. L. Love, H. L. Watts, J. W. Lee, W. H. Barrett, T. D. Cox, D. B. Ward, S. W. Sproles, W. J. Derrick, T. N. Moody, J. B. Quin, E. T. Mobberly, J. J. Mayfield, Theo. Whitfield, A. A. Brunner, P. I. Lipsey, G. D. Weatherall, J. F. Tull, H. B. Price, J. G. Gilmore, H. L. Martin, H. H. Webb, A. J. Brown, A. J. Hearn, E. J. Hill, J. J. Cloar, R. M. Knight, J. W. Ray, W. R. Cooper, Hardy Dear.

Dr. P. I. Lipsey was elected president, T. T. Mobberly recording secretary, and Dr. J. B. Lawrence corresponding secretary and Z. D. Davis treasurer. Dr. Lawrence read the following communication outlining the work of the Board which program was adopted as the working schedule of the Board:

"Dear Brethren: I come with the briefest statement possible—outlining the work of this Board. I feel that the members of this Board, most of whom have been members before, know their duties and are prepared to perform their duty faithfully and well.

"Two matters of significance have been referred to you by the Convention. One of these is the consummation of the purchase of the Baptist Record; the other the recommendation that the state be districted and a worker placed over each district who shall have charge of the whole denominational program.

"I would suggest that the matter of the purchase of the Record be referred to the Corresponding Secretary, and that he be instructed should any changes be necessary in the stipulations of the resolution adopted by the Convention to refer the matter to the Executive Committee for its approval. I would also suggest that he be instructed to have all papers of transfer passed on by a competent attorney before he turns over the purchase price agreed upon.

"I would suggest that the recommendation of the Convention concerning the districting of the State be referred to a committee which committee shall report to this Board. This committee's report should I think, cover the work of defining the districts if they are favorable to the recommendation.

"I would suggest that all communications to this Board other than applications for help on Pastors' Support and Church Building be referred to a committee which committee shall be asked to bring in a report on each item.

"I would suggest that the disposition of the books which we will receive from the purchase of the Baptist Record be referred to the Executive Committee and that that committee be given power to either close out the book business entirely, or, if it thinks best, to open up a colportage department and if necessary to employ some one to handle this department of the work.

"It is not possible to make out a statement for the appropriations for the year until it is determined whether the state will be districted and the additional men asked for placed in the field.

"I would suggest that a nominating commit-

tee be appointed whose business it shall be to nominate the assistant to the secretary who is to be given editorial charge of the Baptist Record, and the men who are to be placed in the different districts if the Board adopts the recommendation of the Convention.

"I would also like to have instruction from the Board about the disposition of the Calvary St. Church property in Vicksburg, which was taken over when we organized the Boamar Avenue Church. I think it ought to be sold and the proceeds used in meeting what we have paid out on this indebtedness.

"May the blessings of God rest on your meeting.

Your Secretary,

J. B. LAWRENCE."

The matter of purchasing the Baptist Record was adopted by the Board as recommended in the secretary's communication.

On motion of H. L. Martin a committee of six was appointed by the president to whom the matter of the proposed districting the state was referred.

On motion all communications to the Board other than applications for help on Pastors' Salary and Church Building were referred to a committee, which committee was requested to bring in a report on each item.

On motion a committee of three was appointed to consider and report on the disposition of books received from the purchase of the Baptist Record and also the question of whether the Board shall enter the colportage work, supplying a man to superintend the work, or not.

On motion a nominating committee was appointed to nominate all employees of the Board other than the corresponding secretary and to suggest their salaries and also to nominate the executive committee.

The following resolution was passed by the Board: Resolved, That the Corresponding Secretary be instructed to sell the Calvary Baptist Church property in Vicksburg and that the Corresponding Secretary be empowered to sign for this Board the deed of conveyance transferring in legal form the property to the purchaser should the property be sold.

On motion the relation of the State Convention to the Board of Ministerial Relief of the Southern Baptist Convention be referred to the executive committee.

Brother N. T. Tull was invited to address the Board on the field work.

The following committees were appointed: Nominating Committee—M. P. L. Love, A. T. Cinnamon, Theo. Whitfield, J. F. Tull, J. G. Gilmore.

On Districting the State—L. G. Gates, H. L. Martin, W. J. Derrick, A. J. Brown, J. D. Ray, W. H. Thompson.

On Applications for help other than church building and pastoral support—S. W. Sproles, J. J. Cloar, J. B. Quin.

To recommend disposition of books and pass on colortage work—T. D. Cox, H. L. Watts, H. H. Webb.

Adjourned until 9 o'clock Tuesday morning, with rayer by A. A. Bruner.

Tuesday morning 9:00, Second Baptist Church.

The Board was called to order by the president. Brother J. E. Wills led in prayer. A communication from Holland Rogers explained that he was unable to be present and requested that A. J. Darling act in his place. By vote, Brother Darling was allowed the privileges of the Board except the right to vote.

Brother J. E. Arnold, a Choctaw Indian, was invited to address the Board in the interest of religious work among the Indians of the State.

Communication from Central Committee of Woman's Work—Referred to nominating committee.

The morning was spent in making appropriations to churches on pastors' support.

Afternoon session, December 10, 1918.

The Board was called together by the chairman. Brother T. D. Cox led in rayer.

Brother John Robinson was invited to make a statement concerning church building at Canton.

Report of committee on districting the state was made by H. L. Martin. We recommend unanimously that the territory of the Convention be divided into six districts according to the division suggested by the Corresponding Secretary and that the Board elect a worker or field man for each of these districts to put into operation our Convention's program in their respective districts. H. C. Martin, chairman.

The committee on disposition of the books of the Baptist Record recently purchased, recommended that the books be sold and the book business be discontinued. H. H. Webb, chairman.

The Nominating Committee made its report re-nominating all the field workers now engaged. The names of the district enrollment men will be announced later.

The executive committee was named as follows: Rev. H. L. Martin, Rev. A. T. Cinnamon, Rev. J. B. Quin, Dr. P. I. Lipsey and Hon. L. L. Tyler. It was recommended that \$4,500.00 be appropriated for the W. M. U. state work.

The Corresponding Secretary was instructed to pay for the work done by the W. M. U. Workers and for expense received in the office on voucher rendered—such voucher to cover actual amount expended.

The young people's leader was elected with the understanding that she confine her work to the Y. W. A. and the Sunbeam Bands.

On motion, a committee of three was appointed to meet a committee from the Central Committee of the Woman's Work, relating to the work of the young people's leader and the B. Y. P. U. and Primary worker, and report a year hence—M. P. Love, H. L. Martin, J. D. Ray, appointed.

Report of committee on application for help other than church building and pastoral support was read by S. W. Sproles. Motion made and passed that the Second Baptist Church be thanked for the use of their house of worship.

On motion, the president was requested to appoint some one to give information of transactions of the Board to the daily press and Baptist Record.

On motion, thanks was expressed to Secretary Lawrence for the rapid manner of transacting the business of the Board.

The Board finally adjourned with prayer by W. J. Derrick.

E. T. MOBBERLY, Secretary.
P. I. LIPSEY, President.

NOTICE. SEND IN NAMES.

Of course every Baptist minister in the State, and others besides, if not unavoidably kept away, will attend one of the six Theological Winter Schools to be held in January, and to make the guests more easily and systematically provided for, all who purpose to attend are urged to immediately send in their names that homes may be assigned. Do it now, brother, while your mind is on it.

New Albany School, Rev. J. F. Tull, New Albany, Miss.

Louisville School, Rev. J. E. Wills, Louisville, Miss.

Grenada School, Rev. J. B. Quin, Grenada, Miss.

Indianola School, Rev. H. L. Martin, Indianola, Miss.

Hazlehurst School, Rev. C. C. Pugh, Hazlehurst, Miss.

Laurel School, Rev. J. W. Crawford, Laurel, Miss.

Bro. T. J. Moore has been unable to fill his engagements recently on account of three of his children having influenza and a slight attack of pneumonia. They are now happily recovering.

Bro. Chas. Nelson ought to be happy and he is. His church at Shannon went beyond all its apportionments for the past year. They are putting on the budget for the new year and have been specially kind to him and his. He went to the State Convention at their expense.

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor. Jackson
 MISS M. M. LACKEY, Cor. Sec. Treas. Jackson
 MISS MARY RATLIFF, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
 MRS. H. L. MARTIN, State Trustee, Training School, Indianola
 MRS. JEFFERSON KENT, Personal Service Leader, Forest

Central Committee.

President—Mrs. A. J. Aven. Clinton
 Vice-Presidents—Mrs. A. K. Godbold, McComb; Mrs. Martin Ball, Clarksdale; Mrs. E. K. Lide, Columbus; Mrs. James Champlin, Hattiesburg.
 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M. Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Mrs. Wm. B. Jones, Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Longino, P. B. Bridges, W. A. Borum, Jackson; Miss Nell V. Bullock, Meridian.
 Recording Secretary, Mrs. Rhoda Knoths. Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

SOME QUESTIONS ANSWERED.

(This column will be held open indefinitely for replies to what ever questions pertaining to the W. M. U. may be sent in.)

Question: "Wherever the Budget system is in force, we are requested to make all gifts weekly through the church. Then why are we urged to systematize our work according to quarters?"

Answer: Our W. M. U. work is divided into certain phases for special quarters, NOT for the purpose of stressing the financial needs of these phases, and taking collections for same during certain quarters, but for the purpose of doing more efficient STUDY on these phases. Thus our first quarter, November, December and January—is devoted to Foreign Missions. If each society will devote that entire quarter to earnest study of our Foreign Fields, not effort information will be obtained. Certain mission study books can be completed in this time and examinations passed on same while the matter is fresh in mind. Then we are free to devote our second quarter to the study of Home Missions in the same definite way. Our third quarter, known as our Educational Quarter to the History of our Union ("In Royal Service") and the "Manual of W. M. U. Methods." And finally our fourth quarter to State Missions.

Our Union Headquarters has always urged that we make our GIFTS in such a systematic way that we may give one-twelfth of our suggested apportionment each month. Our Mississippi Budget Plan makes this possible.

(To be Continued.)

STATE DISTRICTS.

In districting the State, county lines rather than associational lines were followed.

There may have to be certain adjustments made later on but as given below the districts now stand:

Jackson District—Mrs. A. K. Godbold, vice-president, Clinton. Hinds, Copiah, Simpson, Smith, Rankin, Madison, Holmes, Yazoo, Warren, Sharkey and Issaquena.

Clarksdale District—Mrs. Martin Ball, vice-president, Clarksdale. Carroll, Montgomery, Grenada, Leflore, Tallahatchie, Panola, Tate, DeSoto, Tunica, Quitman, Coahoma, Sunflower, Bolivar and Washington.

Tupelo District—Mrs. Wm. B. Jones, vice-president, Baldwin. Marshall, Lafayette, Yalobusha, Calhoun, Chickasaw, Pontotoc, Union, Benton, Tippah, Alcorn, Prentiss, Lee, Monroe, Itawamba, Tishomingo.

Columbus District—Mrs. E. K. Lide, vice-president, Columbus. Lowndes, Clay, Webster, Oktibeha, Choctaw, Attala, Winona, Noxubee, Leake, Neshoba, Kemper, Scott, Newton and Lauderdale.

Hattiesburg District—Mrs. Jas. Champlin, vice-president, Hattiesburg. Jasper, Clarke, Wayne, Jones, Covington, Lamar, Forest, Perry, Greene, George, Stone, Pearl River, Hancock, Harrison and Jackson.

Brookhaven District—Mrs. L. L. Tyler, vice-president, Brookhaven. Claiborne, Jefferson, Adams, Wilkinson, Amite, Franklin, Lincoln, Pike, Lawrence, Walthall, Marion and Jefferson Davis.

CENTRAL COMMITTEE MEETING.

The Central Committee met in the office of the Corresponding Secretary on December 10th. There were present Mesdames Aven, Godbold, Lide, Trotter, Johnson, Bridges, Longest, Jones and Misses Traylor, Bullock and Lackey.

Mrs. Johnson led a heart-searching devotional service, dwelling on the passage "Be still and know that I am God."

The report of the Corresponding Secretary covered the time from the June meeting of the W. M. U. up to the present.

Mrs. Longest rendered a report of the work under her special charge, the Church Building Loan Fund. It was her pleasure to report that both State Memorials had been met with a surplus. She made the motion that this surplus, together with other funds that the entire sisterhood will delight to furnish, be placed as another Memorial, same to be established in the name of our beloved president, and known as the Mary Bailey Aven Memorial. This was enthusiastically endorsed by the entire committee.

As suggested by the State Board, the entire State was redistricted as followed: District No. 1 to be known as the Jackson District. No. 2 as the Clarksdale District; No. 3 as the Tupelo District; No. 4 as the Columbus district; No. 5 as the Hattiesburg district and No. 6 as the Brookhaven district. Since two more vice-presidents were needed for the two new districts, Mrs. Wm. B. Jones of Baldwin was chosen for the Tupelo district, and Mrs. L. L. Tyler for the Brookhaven district.

Another item of state-wide interest was the election of Mrs. Edgar Godbold of Louisiana Baptist College as Young People's Leader, vice Miss Fannie Traylor. It will be remembered that Miss Traylor gave up the work to accept the position as pastor's assistant and financial secretary of the Second Church, Jackson, several months ago.

Mrs. Godbold comes to us splendidly equipped for the work, mentally, morally, physically and spiritually. She is a young woman of most charming personality and attractive address. She loves young people; is in full sympathy with their longings and desires, and has made a magnificent success of her work with and for them. Most happy are we to be so fortunate as to secure her for this much-needed work.

With much regret the resignation of our editor, Mrs. Lipsey, was accepted. The Corresponding Secretary was chosen to act as editor till the annual meeting in April.

Special gratitude was expressed toward the brethren of the State Board who so kindly and generously granted all requests of the Central Committee.

Other matters of importance were discussed, but same will be brought before the State meeting of the W. M. U. in April.

CENTRAL CHINA W. M. U.

We the women of the Central China W. M. U. send greetings and thank you for your kind message which was received a few weeks ago. The great things you are doing are an inspiration and stimulus to us to undertake greater things for our Master. Our annual meeting has been changed to May, so we cannot wait until then to send this report. Though we cannot report our meeting we can tell you something of our work through the year. The three Bible women supported by our W. M. U. must be mentioned first. Mrs. Ju, who works in the Soochow country field, is naturally timid and shrinking in disposition but Mrs. Britton, who helps her plan her work, writes that she has done faithful work, has been brave and earnest and has not complained of the hardship which she constantly meets with in the country work. Mrs. Zung, who has been our representative in the Shanghai country field, is an earnest Christian and has been used of the Lord in the places she has visited and worked. Mrs. Tsui, who works among the Cantonese in Shanghai, is a young, well-educated woman. She has a gift of making the Gospel plain and is much in demand. Our societies now number Y. W. A. 4, G. A. 10, R. A. 8 and Sunbeam Bands

10. Each set of programs for these societies has been made by a Chinese assisted by a foreigner. All the program makers first write out the programs and then send to one person who prints and mails them out to the different places. They all try their best to make interesting programs. Some personal work has been done. Most of the societies contributed to the poor at Christmas. Some of them made beautiful handkerchiefs for sale to help the north China flood fund. Some also contributed money to the famine. One society supports a leper, another helped a poor child. Our gifts in the four years have increased from \$291 to \$660. We have chosen your 1917 motto for 1918 and have decided to make Miss Heck's hymn "Come Women, Wide Proclaim," as our W. M. U. hymn. May God continue to bless you in your work of love and sacrifice for him in foreign lands is our prayers.

TSING NYOK-TSUNG, W. M. U. Secretary.

North China W. M. U.

This has been a year full of blessing for us—a year laden with new opportunities and responsibilities. We have made some progress but are not satisfied. There is yet much room for development along all lines. At our last and fifth annual session, which was held at the extreme eastern end of Shantung Province, I could not be present, but it was the first session I had ever missed. Our organization took place in the autumn of 1911, in the home of our beloved Miss Lottie Moon, whom we elected as our first president. The revolution hindered us from having a meeting the next year and before another year rolled around Miss Moon had been called to higher service. Mrs. W. W. Adams is now president. When we were organized in 1911, there were only three societies and they were for the women. At our last session there were represented fourteen women's societies, one Royal Ambassador Chapter, one Sunbeam Band and four Y. W. A's. Eighteen delegates were present and the contributions to missions were \$75.55 Mexican. This amount was used toward the support of our three native women missionaries who have been sent out to west China, two of them with their husbands who are also evangelists, and the other, a consecrated young widow, who has been out there more than three years. The report comes that she is doing a great work there. Besides this contribution to missions, many of our societies are supporting class-work for inquirers and Christians and station-schools for Christain women who wish to learn to read. They also contribute to their local churches and many other objects of a local nature, all of which are not included in their report to our W. M. U. The Sunbeam Band, too, have a very important local work to which they contribute both time and talent. They help buy the Sunday school cards, also go for and teach the little heathen children to learn the lesson and sing in the Sunday schools, which are held in the cities for heathen children. It is certainly gratifying to see these dear little tots, many of whom were so fortunate as to be born into Christian homes, sit down with a little heathen girl on either side and teach them to read God's Word. It makes us realize that our labors have not been in vain. We want to grow, grow, grow. Pray for us.

CYNTHIA A. MILLER, Cor. Secy.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

SPECIAL PRAYER.

Dr. Geo. Leavell one of Mississippi's sons went to Woo Chow, China, as a medical missionary seven years ago. He and Mrs. Leavell will be home next year on their first furlough. He may visit your church while here and you will be so glad to know that you through your prayers had a part in making his work in China pleasant and effective. Remember them this week.

ON THE OUT SIDE.

We have had some thing to say once or twice about "personal work" or "extensive training" on the part of our young people, which we think is the logical result of the B. Y. P. U. meetings. What we mean by outside or personal work is illustrated in the report given below by the Junior B. Y. P. U. of Tupelo. We are in training to do Christian work and Christian work is the work that Christ would do if he were here in person. We hope to stress this side "The Outside" of the work more and more in our B. Y. P. U's. Read the report carefully, weigh it and see what it is worth.

Tupelo, Miss.

Dear Mr. Wilds:

Below is the outside work the Union has done during the last quarter:

Social Service—Co. A visits to the sick 62. Trays to the sick 15; flowers to the sick 3 bouquets; flowers in the Church; Red Cross work, seven sweaters knit.

Social Service, Co. B—Visits to the sick 32; trays to the sick 4; flowers to the sick 10 bouquets; flowers in the church.

Social Service, Co. C—Visits to the sick 70; flowers to the sick 2; baskets of fruit 3; Red Cross work, one knit bag for soldier, 7 sweaters knit, 1 muffler knit.

Social Service, Co. D—Visits to the sick 81; trays to the sick 3; flowers to the sick 5; Red Cross work, three sweaters.

The Union gave a Missionary program one night during the County Association, conducted prayer meeting, one Wednesday evening, one member led prayer meeting another evening, also this same member sang two solos at church service. The Union had charge of one Sunday evening church service during the quarter.

RUBY THOMAS, Secretary.
MRS. CLOAR, Leader.

Did you read the account of the State Convention given in last week's Record?

Rev. Geo. Barton of Winona, read the B. Y. P. U. report to the Convention. We hope to have a copy of the report in our column next week.

WANTED!

Spizzerunkum for churches that have no B. Y. P. U.

B. Y. P. U. for churches that have no Spizzerunkum.

More "Baptists" who know what Baptists believe.

More "Christians" who know what Christ teaches.

More "Disciples" who rejoice in God's will.

More preaching of the "Gospel" and less talking about other matters.

More occasional words of encouragement to your pastor for what he is trying to do.

CRYSTAL SPRINGS.

The Junior B. Y. P. U. of Crystal Springs met each evening last week in the study of the Junior Manual. We had an average attendance of twenty-two. These young people are enthusiastic and are doing a splendid work under the leadership of Mrs. W. L. Howse, the pastor's wife.

QUESTIONS AND ANSWERS.

Question: Did Mr. E. E. Lee promise to come to the next B. Y. P. U. Convention that meets in Aberdeen next March?

Answer: Yes.

Question: What part should the pastor of a church take in the B. Y. P. U.? Should he take part on the program?

Answer: The pastor should attend the B. Y. P. U. meetings for the purpose of studying and encouraging his young people. He should not have an active part on the program except occasionally. To call on him to serve or to lead in prayer is denying that experience to some member who needs it, the pastor should go through so he will know who is being developed and what active church service they are being developed for, so that he may give them some work on the outside of the B. Y. P. U. to do.

Question: What is a "County Union?"

Answer: All of the B. Y. P. U's in a county will come together once a month and will discuss plans and methods for putting a B. Y. P. U. in every church in the county and for making the already existing Unions more efficient. They will have a president, vice-president, secretary, reporter, treasurer and district captains. The county will be divided into districts with a captain whose duty it will be to visit all churches in his or her district in behalf of the B. Y. P. U. work. If you have no County Union in your county you are the one to start it call a meeting, set the date, advertise it, prepare a program and get it started. Do some thing for the churches in your county.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write Meridian College, Meridian, Miss.

Richard Drummond was born Oct. 20, 1847, near Westville in Simpson county, joined Strong River Baptist church in 1860 and was baptized by Rev. M. Y. Conn. He was married to Miss Matilda Keasley in 1867, was licensed to preach by the Stone Wall Church in August of 1880, under the pastorate of Rev. R. W. Hall. Only a few weeks after this he lost his companion. He was again married, in 1881, this time to Miss Amanda

Walker. His pastoral service began in February, 1882 with White Sand Church in Lawrence county. This led to his ordination by the Stone Wall church the same year. I. H. Anding, J. P. Hemby and S. Taylor composed the ordaining committee. His first pastorate was his longest, continuing through nearly twenty years. The following thirty-five years were busy years in the Master's service. His last call was to Oakvale in 1918, but he was able to fill only a few appointments on account of failing health. He moved to Old Hebron some years ago where he spent the remainder of his life.

Having lost his second wife some time before, he was married in May, 1913 to Mrs. Kate Causey. On Dec. 7, 1918 his spirit took leave of the mortal body and went home to be with God in glory. Bro. Drummond was as frank as man need to be, true to his convictions, with courage that called for the admiration of all who knew him. He rendered a service strikingly unselfish as a preacher, ever ready to take the hard places, gladly arranging the most difficult fields.

He had lived in the same neighborhood all his life, and had bound the people to him by his untiring services, visiting the sick, burying the dead and marrying the young people. He was a pastor to the whole region about, and was greatly loved by the people, who abound in words of praise for him.

His remains were laid to rest in the family cemetery near the old home. A great throng was present. The services were conducted by his present pastor and long-time friend, J. P. Williams. He left to mourn his absence the widow, Mrs. W. C. Hutchins, Mrs. Berrilla D. Hutchins, Norvell Drummond his successor in the ministry; Mrs. S. E. Izzard and Miss Ina Bell Drummond.

He has gone to be with his Lord. Let us cherish his memory and emulate his virtues. He was my beloved brother.

Sincerely,

J. P. WILLIAMS.

160 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6259 Reefer Bldg., Kansas City, Mo., who will send you a seal for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.

PREACHERS' SONS AND DAUGHTERS—Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

BANISH CATARRH

Hyomei Will Relieve You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for a HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breathe it a few minutes each day, according to directions.

HYOMEI relieves Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes. Stomach dosing, sprays, douches, and ointments don't kill the germs because they don't get where the germs are. As the publisher of this paper knows, if you are not satisfied with Hyomei in cases of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever your money will be cheerfully refunded. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for \$1.15. Address, Booth's HYOMEI CO., Ithaca, N. Y.

Stop Itching

SKINS WITH TETTERINE.

50c at your druggist's, or from SHUPTRINE CO., Savannah, Ga.

INFLUENZA, COLDS, PNEUMONIA, SORE THROAT

Yield Quickly to Antiseptic Oil Treatment.

Many are finding relief from Influenza, Colds, Sore Throat and perhaps preventing pneumonia, it is said, by the use of

Miller's Antiseptic Oil known as

Snake Oil

Its great penetrating, pain relieving qualities insure almost instant relief when applied freely on the chest or throat, well greased when first symptoms arise. The Oil penetrates through to the affected parts and tends to open up the air passages, making breathing more easy, relieving the pains. And for the cough a few drops on a little sugar usually brings prompt relief. Don't fail to have a bottle on hand when the attack comes on, and if used according to directions results are assured, or your money refunded. On sale by all druggists, or mailed direct from Herb Juice Medicine Co., Jackson, Tenn.

LEARN BOOKKEEPING IN EIGHT DAYS.

Qualify yourself for a higher position and a much larger salary by taking the Spencer-Ellis Business College Course. It is not only an inexpensive, sound and rapid course, but it is thorough. It is one thing to know how to keep books and another to be able to keep them. Ellis' greatest invention—the bookkeeping chart—will visualize bookkeeping for you in such a way that you can never forget it. Many of our graduates are now occupying high salaried positions after only a few days of study. You don't have to spend months of time and hundreds of dollars for expenses with the Spencer Course. One of our graduates has just finished it in only eight days. Others have taken less time; 10 to 20 days is the maximum time necessary. Write for literature and enroll at once. You can learn it during a short vacation time. Address Spencer-Ellis Business College, Birmingham, Ala. Branches at Jasper, Albany, Anniston, Cullman.

AFTER INFLUENZA

The Grip, Fevers, and Other Blood-Poisoning, Prostrating Diseases.

The best course of restorative treatment, purifying the blood, strengthening the nerves, stimulating the liver, is:

Hood's Sarsaparilla, the standard blood purifier, before eating.

Pepton, a real iron tonic (chocolate pills), after eating.

Hood's Pills (cathartic, mild and effective) as needed.

These three great medicines make convalescence real, rapid and perfect. They are also of service in the prevention of disease and the preservation of health. They form Hood's Triple Combination Treatment.

Each is good alone; all are good together. Get them today.

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a book which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

See at your druggist's, or from the SHURT-
RINE CO., SAVANNAH, GA.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently.

DR. CANNADAY
1235 Park Square, Sedalia, Missouri.

Better Than Pills For Liver Uls.

NR Tablets tone and strengthen organs of digestion and elimination, improve appetite, stop sick headaches, relieve biliousness, correct constipation. They act promptly, pleasantly, mildly, yet thoroughly.

NR Tonight, Tomorrow Alright



Get a
25c. Box.

DRINK

Castalian Springs Water. It has wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address,
CASTALIAN SPRINGS, DURANT, MISS.

MOBILE BUSINESS
COLLEGE
MOBILE, ALA.
TEOROUGH TRAINING
Correspondence Courses.
Edw. L. G. Brown, Manager.

Whereas Mr. A. E. Jennings representing himself, his brother, H. J. Jennings, his sisters, Miss Nellie Jennings, Mrs. Lottie Jennings Hines, Mrs. Ldella Jennings Vanlandingham, his son, Buford Jennings and his sister-in-law, Mrs. Zack Jennings, has made an offer to the Baptist Education Commission of Mississippi to donate \$100,000 to the work of the commission on condition that the commission will raise \$100,000 additional to pay the debts on the other institutions owned by the Baptists of Mississippi; and on the further condition that the commission will take over Blue Mountain College paying \$100,000 to the present owners and managers to partially remunerate them for the value of the property and to enable them to turn the institution over to the denomination free from all incumbrances:

And whereas the commission has accepted the proposition;

And whereas the Baptist State Convention in its annual meeting in Meridian, Miss., voted unanimously on Wednesday evening, November 27th, 1918, heartily approving the action of the commission and pledging its cooperation in the consummation of the agreement;

And whereas the present owners of the college, Messrs. Lowrey and Berry have accepted the proposition and agreed to turn over the college to the commission or to such trustees as the Mississippi Baptist Convention may select on the terms specified by Mr. Jennings;

And whereas Mr. A. E. Jennings, the insurance agent, who represents the companies now carrying \$100,000 insurance on the property and others have judged the property to be worth double the amount donated by the Jennings family;

And whereas Mr. Jennings and others have said that the history and reputation of the institution represent greater values than the material property;

Therefore, resolved that we, the members of the Lowrey Memorial Baptist Church of Blue Mountain and the citizens of the town and community, do hereby express our sincere appreciation of the generous munificent and magnificent gift of the descendants of the noble Captain Z. D. Jennings and his equally noble wife;

Also that we particularly desire to express our deep and profound appreciation of the Lowrey and Berry families whose generous and unselfish lives are a constant source of inspiration to those of us who come in daily contact with them. We desire to say that knowing them as we do we would be worse than blind if we did not clearly see and gladly acknowledge the intrinsic worth and true value of these families. We expect that henceforth the history and influence of the Lowrey, Berry and Jennings families will be indissolubly linked together as those who have wrought nobly for the benefit of others and that future generations will rise up and call them blessed.

Upon the motion of Prof. J. E. Brown, president of the Mississippi Heights Academy, these resolutions and statements were unanimously adopted by the large congregation which assembled for worship at the

Lowrey Memorial Church on Sunday, December 1st, 1918.

Signed:

R. A. KIMBROUGH, Moderator.
A. M. DONNELL, Clerk.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

Tylertown, Miss., Dec., 1918.

My Dear Friends:

The Christmas season has come again. And whether it is our Savior's birthday, or not, yet we all agree that it is the climax of the whole year. Don't you feel that delightfully thrilling eagerness to do something for somebody? To make some one especially happy at this time? I do. If I had the means I'd make more folks glad within the next two weeks than you could shake a stick at from now till 1919. But I haven't the means. The war did not give me the financial boost which has been enjoyed by so many. Not that I have suffered; no, sir; nor that I am long-faced; not a bit. I'm (by the grace of God) the same happy little chap on "four legs" that I was when you last saw me, and weigh about as much as when I awkwardly trod on your toes or your helped me up somewhere when we didn't get a good start. What I do mean, however, is that the jingling of the coins in my coffers would scarcely be sufficient to disturb the reveries of a disappointed office-seeker.

Some of the most interesting chapters of my life are the little itineraries, or, as I fondly call them, lecture trips, which have brought me in contact with so many splendid and warm-hearted men and women, who have taught me to say from the depths of my heart: My Friends! How I should love to clasp hands and touch hearts with each one of you today. So, through the kindness of Dr. Lipsey, I am asking the Baptist Record to convey to my friends in Mississippi, and everywhere, my Christmas greeting.

Often in memory I live again the pleasant moments we have spent together. Do you mind the time when, as the Lord's servant, you lifted the poor cripple over some difficult place, or said a kind, cheerful word of encouragement? I may not remember your name, or be able to recall the special incident; but the impression remains. And, far better, the record which God has made of it shall glow, and scintillate with supernatural glory long after the old sun has burned himself out. In the eyes of the world such things may seem insignificant, but our Christ said: "Not as the world giveth, give I unto you."

I would rejoice with those of you who, personally, as well as nationally, stand upon a mountain-top of success: but would add: let us ever keep the Star of Bethlehem before us as our Pole Star, lest we should miss the goal for the prize in the race that is set before us. To you who are sad or suffering, or, like myself, strive with handicap of physical deformity, let me say: Cheer up! "The way of the cross leads home." Jesus knows, Jesus cares, and He won't let you go. I know, for I've tried Him. If there be any among you who have not accep-

Energy

THE WORK OF THE KIDNEYS is to filter and cast out waste products and poisons from the blood stream. When the kidneys are overworked, weak or diseased, the waste matter remains in the system and causes pains in side or back, rheumatism, lumbago, stiffness of joints, sore muscles and other symptoms.

When a person's kidneys are out of order, there is lack of energy, force, vigor, zeal and general effectiveness. Kidneys and bladder must properly function for anyone to enjoy good health.

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are prompt in action and tonic in their healing and soothing effect on weak, sore, overworked, diseased kidneys and bladder.

Mrs. Mary Henderson, Mt. Carmel, S. C., writes: "Before I used Foley Kidney Pills I was troubled with kidney trouble and my left side hurt me so I could hardly get up in the morning. Pain is all gone now and am feeling fine."

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ted Christ as your Saviour and Lord: "Let Jesus come into your heart," for "How shall we escape if we neglect so great salvation." And to everyone: God bless you, and cause His face to shine upon you, is the prayer that I bring as my Christmas gift to you in 1918.

Earnestly yours in Christian love,
ARTHUR L. WILLIAMS.

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9259 Reefer Bldg., Kansas City, Mo., he will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid.) So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

STORIES FROM CHINA.

(By T. F. McCrea.)
The Famine Camp.

Floods, following upon unusually heavy rains, and coming just before the wheat harvest, had destroyed the food of ten million Chinese peasants. In northern Kiangsu and eastern Anhwei Provinces the Hwai river and the Grand Canal had burst the enclosing levees and the destroying waters had spread over the lowlands, similar to our Yazoo Delta, and flooded town, village and waving wheat field over an area of 40,000 square miles, equal to the area of the state of Mississippi.

All through the fall of 1906 famine refugees by the tens of thousands were fleeing from the stricken land and making their way to the cities to the south, coming on foot and by junk and launch—drawn passenger boats on the Grand Canal. Great famine camps were growing up on the outskirts of Chinkiang, Yangchow, Nanking and other cities along the Yangtze river. The missionaries living in the flooded section were writing of the pitiful condition of the people. I well remember one story that was written to me. There was one family composed of a man and his wife and two children. Their food was gone, save enough for one meal. While the mother was out gathering some dry grass or twigs to cook this last meal, the father, grown desperate at the prospect of his children starving, for the Chinese have as tender an affection for their children as we took them to a nearby canal and drowned them, to his mind the quickest way out of their suffering. Upon her return the mother asked for them. The husband confessed to her that he had drowned them rather than see them undergo the agonies of starvation. Upon this awful revelation the mother, in a frenzy of grief, leaped into the canal and joined her children in

death. With all his family gone the heart-broken man threw himself into the water and perished also.

In the face of this situation, realizing that unnumbered thousands would perish during the coming winter, unless the Christian people of the world came to their help, the missionaries determined to organize a famine relief committee. A meeting of missionaries was called together late in November in the city of Tsingkiangpu a station of the Southern Presbyterian Mission, situated in the southern part of the famine field. The famine conditions in this section were very severe.

While attending this meeting I saw the most awful sight of all my life. It was 350,000 starving men, women and children gathered in a camp outside the north gate of this Chinese city. Some days before, the rumor had spread throughout the hundreds of villages in the great plain lying between the Grand Canal and the old bed of the Yellow river, and where the water had stood breast high in the wheat fields the previous summer, that the officials of this city were to feed the famine sufferers. By dozens, hundreds, thousands, tens of thousands, hundreds of thousands, the hungry people left their flooded farms and desolate homes and hurried over every road and by-path to this city in the hope of food. In ten days 350,000 clamoring, anxious peasants were camped on the plain outside the gates of this city of 30,000 people. To the fords of the old Yellow River bed 10 miles to the north the Chinese soldiers had hurried to stop the on-rushing flood of human beings and here another camp of 150,000 had been formed. So that half a million refugees had come with empty stomachs to be filled—and it was only a rumor. The Chinese officials were entirely unprepared for such an army of visitors and could not feed them.

On the day after our arrival the local missionaries took us out to see the unprecedented sight of 350,000 hungry people gathered in camp about two miles long and half a mile wide. The people were living in little mat huts about the size of a canvas covered wagon. Into these they would crowd at night, sleeping on the ground. These huts were crowded close together, side against side, row upon row, and the sanitary conditions were unthinkable and indescribable. The tens of thousands of voices mingled in a Niagara like roar of sound.

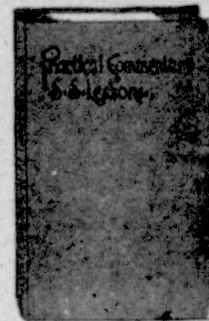
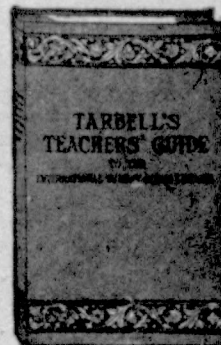
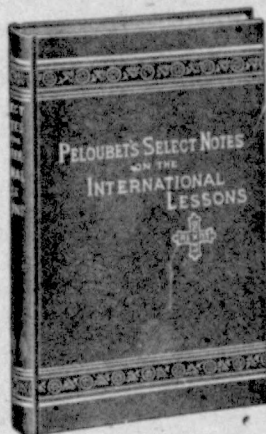
As we moved among the people they gathered about us in hundreds, crying in Chinese, "Save life, foreign teachers! We are starving to death." Mothers would lead their little children up to us and plead with us to save their lives.

As we passed one place a blind man, hearing foreign voices, rushed up and seized my coat with an unbreakable grip and knelt before me with the tears streaming out of his sightless eyes, pleading for help, saying: "Foreign teacher, I am blind and helpless. With so many hungry what hope have I?" I asked Dr. Woods of the local mission if I should give the man some money. He had told us before going to the camp to conceal our watch chains and rings. He re-

(Continued on Page Fourteen)

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For 1919



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The Baptist Record

Jackson,

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CHRISTIAN EDUCATION.

A backward look over the busy year discloses much to encourage us, but we realize the year which lies ahead presents larger opportunities than ever.

No telescope is needed; a short-sighted vision is sufficient to see our opportunities.

There remains much yet to be done and the need for more leaders is everywhere manifest. The year that has just passed has been one of revelation to the world of the strength of the young people.

To them have come enlarged opportunities and responsibilities, and with them new dangers and temptations; but as we look into the future and think of the responsibilities and burdens the boys and girls of today will have to bear, we may well ask ourselves, "What are we doing to fit them for such task?"

Through instrumentality of Christian Schools we are bringing these boys and girls into touch with the strength of Christ. We are increasing their powers to do and to bear. We are enabling them to see visions of world-wide service for Christ. The Christian schools will look at the life of the individual from the standpoint of the Kingdom of God.

By making noble and true men and women it will make the most helpful lawyers, doctors, teachers, ministers and leaders in all the affairs of modern life.

The nation is diligently seeking the best fitted men, and is not finding as many of them among the Baptist as it ought. We are not doing our share in the world's thinking, we are too largely hewers of wood and drawers of water, all because we have not educated.

We have only ourselves to blame for our comparative obscurity. We have believed so profoundly in conversion and its power to transform and save that we have failed to realize the importance of training. We want our children to have some sort of education, caring little where they go if only they come back to us with the college stamp upon them. Will Baptist ever realize that denominational schools are the safest places for their children; and that training in Christian living and serving must not be left to clubs and associations outside of our churches? We have been engaged in saving our people from the world, we must come to train them for the world. No money which could be expended for missions, state, Home or Foreign could bring greater, and more immediate results than money given to our denominational colleges. When our people value education properly then will they endow our schools. The educational problem is not one of money but one of interest. It is the supreme hour for the Christian school. State school systems as the sole means of educating a nation, are being discredited.

"By their fruits in Germany and France ye shall know."

The religious and state schools are not rivals, but are mutually complementary. Each has its defects and weaknesses, which can in a measure be corrected one by the other.

The state school representing diverse religious views can barely touch many of the vital things of life. Where it

teaches religion it may do religion more harm than good. In the German schools religion is constantly taught, but the religious and moral value of this teaching is exceedingly doubtful. The skeptical or indifferent teacher giving instruction in religion is more dangerous than helpful. What is needed is not so much instruction in religion as religious instruction. The truly religious man will always and inevitably make his convictions felt by his students.

Baptists are not as enthusiastic over education as are other denominations. Our indifference toward education is seen in the lack of financial support of our schools. The Baptists in Tennessee have lost fifteen schools in the past twenty years. A large number of Baptist schools in Mississippi have been lost. The Grenada College which we lost is doing a great work for the Methodists. The Presbyterians are reviving a college in Pontotoc in which town the Baptists let one die some years ago. The Baptists have less than half as many schools as they had twenty-five years ago.

In a recent campaign which the Mississippi Presbyterians made for the raising of \$150,000 for education, nine-tenth of the membership contributed.

In the recent campaign which the Baptists made for \$100,000 not over two-tenths promised to contribute; and not more than about one-tenth have actually contributed. Many Baptists who believe in education do not believe in Christian Education. Baptists furnished more than one-third of the student body in our state schools last session. We should furnish some, but so long as there are more Baptists in state schools than are in Baptist schools our denominational work will continue to suffer. The denomination which educates most is destined to be the leading denomination. The Presbyterians furnish ten leaders to our one. But they have always emphasized education in both ministry and laity. Dr. Truett says that as a result of our neglect of Christian education, we have invited the bramble to rule over us as did the trees of the forest in the days of Jotham. Let it no longer be said that only one-tenth of the Baptists of Mississippi support Baptist schools. If ninety per cent. of our preachers; eighty-seven and a half per cent. of our active Christian workers; and from two-thirds to three-fourths of the leaders come from Christian schools, we see once where the emphasis should be placed in order to supply our needs.

We see too what a great opportunity slipped from the hands of Baptists when 61 girls were turned away from our Woman's College at its opening. The influence and moral support of these girls, their parents and many of their friends will be turned to other schools and we hear the Master saying: "Oh! thou unfaithful servant return your pound." The Baptist colleges of our state are doing a noble work.

They are turning out some of the brainiest and most consecrated workers to be found in the South. The students in Christian schools have more than eight times as many chances to become prominent as are given to the students in the secular schools. This is a day of Baptist opportunity. But with every oppor-

tunity there is a danger. The danger is that those to whom opportunity comes will not see and seize it.

Dr. Broadus said that opportunity was like a horse bridled and saddled which comes to the side of every young man and pauses for him to mount. If he will not mount the horse moves on to another. May it not be the Baptists of Mississippi represent the young man today? The horse is waiting. Let the Baptists of Mississippi mount and ride. It will be a sad day for the Baptist denomination if we fail to seize our opportunity. But to seize it we must strengthen our schools. Our schools are our hope of success. Let us mount while the horse is pausing. Let us seize opportunity by the forelock while she is facing us; and let us determine that we will by the help of God measure up to our opportunity and see that the next generation does not find the Baptist denomination behind educationally.

MRS. S. C. CULLEY,
Durant, Miss.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

A MISSIONARY TOUR OF JAPAN.

(J. F. Love, Cor. Secy.)

The last letter closed with our visit to Tokyo, the capital of Japan. In this we give some account of visits to other cities and Christian institutions in the Empire.

A brief trip was made to Nikko, which is one of the cities which the Japanese would have all foreigners see. There is located here one of the most famous Buddhist temples. Leading up to it is an avenue of some forty miles lined by giant Cryptomeria trees and surrounded by a grove of the same. These trees with their great slim bodies would be the envy of the American lumberman. There is a Japanese saying that those who have not visited Nikko can not say "Kekko," that is, "magnificent." We found here a quite worthy representative of Virginia Episcopalians in the person of Miss Mann who conducts a school but who at the time of this visit was enthusiastic for Red Cross work on behalf of our soldiers.

Our tour has included Kyoto, the home of Japanese art, silks, pottery, bronze and ornamental work. The main purpose of our visit was to see Doshisha University. We had the honor of being shown through the institution by Drs. Harda and Learned. We found here an enrollment of 1,700 students, with 500 girls in the girls' department. We were informed that the history of the institution shows that three-quarters of these are converted before graduation. The school is rendering a great service to Japan and setting high standards for the denominational institutions while giving an example of what can be done when money is furnished for the equipment of a Christian institution. Kyoto boasts one of the famous temples of the Empire, Higashi Hongwanji. This temple is an example of the extravagant outlay of heathen worship. I saw a coil of human hair which was contributed by the women of Japan for ropes with which to lift

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Medicinal virtues vastly proved.
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RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 690 E. Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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Is the Complexion Mud-dy, Tanned, Freckled?
If troubled with skin eruptions, sunburn, pimples, try
PALMER'S SKIN SUCCESS SOAP
It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.
Thoroughly antiseptic. Ask your druggist, or write for free samples to
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THE WAR IS WON.

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the timbers into their places. The rope is 228 feet long, 13 inches in circumference, and there are 52 other coils besides this one.

Our next visit was to Nara, one of the beautiful and historic spots of Japan. We found here one of the most comfortable and restful hotels in the Empire and greatly enjoyed its quiet for a night. The temple at Nara is distinguished by Daibutsu, the greatest of the bronze Buddhas. It is said that literature and sculpture had their beginnings in Japan at Nara. The tourist finds here the richest wood carving in the Empire and perhaps in all the world. Rich stores of it are found in the Museum ranging in date of production from 700 to 1100 A. D. We also saw here the original of "the goddess with a thousand hands," a miniature of which we have in the Foreign Mission rooms in Richmond. We were allowed the special privilege of ringing the great bell, and by a tip of ten sen (5 cents) having our picture taken while the act, although this is forbidden by the Buddhist authorities. There is here a great herd of sacred deer.

At Osaka, the chief business city of the Empire, we saw the biggest hanging bell in the world. It is one of the sights connected with an old temple at this place. The bell is 26 feet high, 16 feet across the mouth, one and a half feet thick, and weighs 155 tons. This city has 1,500,000 population. Southern Baptists have no work here.

At Kobe we visited the Kwansei Gakuin, which is conducted by Northern and Southern and Canadian Methodists. The campus comprises 30 acres and the school has an enrollment of 1,400 students, divided as follows: 800 middle school, 550 college, and 50 theological students. A new building was in process of erection at a cost of \$100,000 gold, and the managers are asking for another \$350,000 gold. We thoroughly enjoyed speaking to the students in this great institution at chapel service and were pleased to find the Christian influence so positive and vital. A kindergarten is conducted on the campus and it is opening many homes to the Christian workers. One of the interesting buildings shown us was the memorial to the late Dr. Hamill, the noted Sunday School worker of Nashville. The building was erected for the purpose of conducting demonstrations in up-to-date Sunday School methods.

Our first touch with our own missionary work in this part of Japan was at Kure. We have never seen anything in the way of water scenery which more challenges the brush of the artist than the view of the Inland Sea which one meets on his way to Kure. Up to this point we had been in the hands of Brother Bouldin who had shown us every courtesy. At Kure Dr. Walne met us and it was like meeting an old friend, because we had sweet fellowship with Dr. Walne on one of his furloughs in Texas, had known his honored father, and were fellow-church members with his gracious mother in the First Church, Dallas. As is the custom here Pastor Obata and Mr. Sakata and some of the good sisters met us at the train to extend a Christian welcome. The population of Kure is 130,000. It is one of the Admiralty posts and great battle-ships are built here. We have a small church which is greatly in need of a

house of worship. Mr. Sakata who was baptized a few months ago has subscribed 500 yen toward this object and placed the money in the bank as a challenge to Southern Baptists to help the little congregation build a house where the multitudes can hear the gospel. We are told that the people who are connected with the navy are most approachable and give us our finest missionary opportunity. The officers want their wives to be Christians because then they feel safe about them in their absence.

After a very brief visit to Heroshima we journeyed to Shimonoseki, the home of Dr. Walne and headquarters of the Japan Publishing House. The property which we hold in this city is good evidence of the wisdom and economy in purchasing land at the time we open work in a city and before prices go against us. The limits of this article forbid discussion of the important publishing work which Dr. Walne is conducting. We hope to find time to write a special article on this, but can not refrain here from mentioning among the services held one which we enjoyed with the boys of the night school. It was a revelation to us and has given us new hope of the success of Christian work in Japan. This was our first experience in the home of one of our missionaries and every moment of it was full of joyful experience and the visit was typical of those which we have since been having in the homes of other missionaries. We shall never forget the thoughtful, gracious hospitality and fellowship which has been given us by these beloved fellow-servants of Jesus Christ.

Across the straits from Shimonoseki is Moji, with a population of 70,000. We have here a weak church, but one which is composed of some faithful members led by an earnest pastor. The Union Movement broke up here the only self-supporting church we had in Japan and the result is simply another denomination and a weak and struggling Baptist congregation composed of those whose convictions of truth are sacred.

RETURNED SOLDIERS

Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

GREAT FORWARD STEP.

The Convention at Meridian did two great things; namely: Taking the great Blue Mountain College as "our school," which was made possible by the gift of the Jennings family, and the "owning" of the Baptist Record, which we take over on January 1st.

Dr. Lipsey has made a great success out of the Record, and he has served his denomination in a really great way.

The eighteen months I was connected with our college work, it was a great joy to note how willingly the "Blue Mountain girls" everywhere stood by the campaign by giving and seeing that others did their part.

Yours for great things in His kingdom.

W. E. FARR.
Gloster, Miss.

Grove's Tasteless chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening, invigorating effect. Price 60c

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Good books are always appreciated and appropriate both for the learned and unlearned. Let us send a book direct to your friend with your card or name in it.

The Changeless Christ, by E. C. Dargan, D.D., LL.D. Post-paid, \$1.00.

A book of eleven choice sermons which will be good for anybody who loves a good sermon. "There is a swing in the author's style that bears one on and he gets a blessing in the great torrent of great impulses that are stirred by the book."

All the World in All the Word, by Prof. W. O. Carver. Paper 25 cents. Cloth 40 cents.

"This book proceeds upon the conviction that God's plan of grace contemplates the whole of humanity and that the Bible is, therefore, God's message to all the world."

Cradle Roll Stories, by Anna M. Boyle. 75 cents.

A series of story studies covering fifty-two Sundays. The stories are especially designed for the Cradle Roll class in the Sunday school, but they are also suited for the use of parents in the home.

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For teachers or parents who have children in the intermediate age—13 to 16, inclusive.

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(Continued from Page Eleven.)

plied: "Do not show money. As hard as it seems, to refuse, if you show money in this crowd they may tear us to pieces trying to get some from us." We could only assure the poor blind man that the foreigners were going to help them. But he would not let go and still knelt and prayed for help. I stood with the tears streaming down my own face, willing to help but not daring, and knowing not what to do. Dr. Woods, a missionary of many years experience, said: "You must break his grip and run away from him as the people are becoming excited and something serious might happen." As he still gripped my overcoat crying aloud I suddenly snatched away from him and ran. He arose and ran after me but the ground was rough and he was blind and weak from lack of food and soon fell sprawling upon the ground. And there, helpless to succor him, we left him in his need.

As I sit here writing I have my scrap book before me on the table open at a remarkable photograph of this great famine camp that was published in the Christian Herald at the time. Hundreds of them stand before the little hill on which to photographer has set his camera. They have never seen one before, many have never heard of one, and their eyes are wide with the curious wonder of the ignorant peasant who knows only the simple, monotonous life of the interior Chinese village. In the background stretching away row upon row are thousands of the mat huts in which they sleep at night or huddle during the day when it is raining or snowing. As I look on this picture, knowing that hundreds, yes thousands of these poor people perished miserably that terrible winter, I can still hear the voices of men, women and little children ringing down through the years: "Save life, foreign teachers! We are starving to death!" And most pitiful of all I see in memory the poor blind man lying on his face in his hopeless darkness and weeping bitterly, for life was dear even to him.

With tear dimmed eyes and breaking hearts we returned into the city to organize our relief committee and send an appeal in Christ's name to generous America for help in behalf of China's starving millions.

THE MOUNDS MEETING.

I spent ten days at Mounds, Ill., recently and found it one of the most interesting railroad towns I have ever visited. The congregations were quite good and sixteen were received into the church. This church of 60 members—now 75—I think deserves a good deal of credit. Seven of them, two women and five men, have agreed to pay \$100 a year toward the current expense fund, thus putting the church on an every Sunday basis instead of twice a month preaching. The coming of the new members will also greatly increase their strength. Bro. Ira Dee Byrd and his consecrated wife are worthy of much credit for the progress made there since they came. I know of no Baptist church in America of sixty members that has made a better showing than they have.
BEN COX, Memphis, Tenn.

OVER THE TOP AT CHALYBEATE.

Yesterday was indeed a great day with the Baptist folks of old Union Church. In twenty-five minutes they gave \$1,658.50 to pay the balance due on their splendid brick meeting house. These good people have built the best house of worship I have ever seen off the railroad. The building cost about \$10,000, is after the most sensible and modern architecture, provided with a number of department and class rooms for Sunday School work and is beautiful to look upon.

Charlybeate is the site of Tippah County A. H. S., where is assembled a splendid company of young people. Our Baptist people are thoroughly awake both to their obligation and opportunity in this community. No nobler people live anywhere. It is a real joy to serve them. The raising of this debt makes about \$3,300 raised on my field for building purposes in the past thirty days. We are all happy. Rejoice with us.

Truly yours,

W. J. DERRICK.

Ripley, Miss., Dec. 9, 1918.

"MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42 1/2 dozen eggs last week, set four dozen, ate some and I have 1 1/2 dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

E. J. Reefer, the poultry expert, discovered the wonderful tonic "More Eggs" that revitalizes the flock and makes the hens work all the time. This remarkable egg producer means big poultry profits for you. Don't delay. Send a dollar today to E. J. Reefer, 3259 Reefer Bldg., Kansas City, Mo., for a package of "More Eggs." Or better yet, send him \$2.25 and he will send you three packages of "More Eggs" tonic, prepaid. This is a season's full supply. A Million Dollar Bank guarantees that if you are not absolutely satisfied your money will be returned on request without question. So send either a dollar, or \$2.25 today for this wonderful egg producer. Or write Mr. Reefer for his FREE Poultry Book that tells the experience of a man who is helping a great many people make money with their poultry, and who, himself, has made a fortune out of the poultry business.

The Texas Baptists are to have an Enlistment Training Camp January 12-19 in Dallas. It will be under the management of Enlistment Secretary J. L. Gross. Practical subjects such as "The Need of Enlistment," "The Methods of Enlistment," "The Spirit of Enlistment," "How to Enlist a Church in Prayer and Bible Study," etc., will be taught by competent and experienced men.

San Marcos Academy, Texas, has a four years' course in Bible Study. Every student is required to take that work. We think the course is all right but it should be left optional with the student as to whether he takes it.

The Texas Baptist Convention re-elected Deacon W. H. Wolf president, Revs. J. M. Carroll, T. M. Kennedy and J. L. Smith, vice presidents. J. L. Truett and I. J. White secretaries.

Rheumatism

A HOME CURE GIVEN BY ONE WHO HAS IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bed-ridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

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Shivar Spring,
Box 18D, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

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(Please Write Distinctly.)

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1919

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NEWS IN THE CIRCLE MARTIN BALL

There appeared no notes last week. We were absent on account of the departure to her heavenly home of Rev. Fleetwood Ball's wife. She left us on the 18th anniversary of his pastorate at Lexington, Tenn.

Dr. W. L. Eickard has accepted the persistent call to the Central Church, Chattanooga, Tenn. He served so well as president of Mercer University, and as pastor of some of our most prominent churches.

Dr. W. M. Wood, whose work as pastor at Mayfield, Ky., has been so signally blessed, has accepted a call to the Edgefield Church, Nashville, Tenn., and will take charge Jan. 1.

The Tennessee Baptists have undertaken a campaign for \$300,000 for education. Two laymen in East Tennessee started the campaign off with \$50,000 each. No doubt it will succeed.

The church at Charleston has secured as pastor Rev. Rufus Beckett of Grace Church, Nashville, Tenn. He is commended very highly by the Tennessee brethren as an able preacher and a splendid pastor. We extend to him a cordial welcome.

We appreciate very much the kind words given us of the report of the Mississippi Convention last week. Words of cheer help along.

Rev. J. L. Ivey, who has served acceptably as evangelist of the Georgia State Mission Board, has resigned that position to accept a call to the church at Copperhill, Tenn.

In the year just closed Georgia Baptists have made the greatest gifts, and the greatest proportionate advance ever recorded in a single year of their history.

The trustees of the Southern Baptist Theological Seminary have decided to raise an endowment of \$500,000 as a minimum, the interest to be used to aid needy and worthy young preachers at the Seminary.

Dr. P. T. Hale has been chosen by the Board of Trustees of the Louisville Seminary to raise the \$500,000 endowment fund to aid needy students. He is well known throughout the South, and if any one can succeed at this work, he can.

On account of the raging influenza the Georgia Convention was transferred from Forsyth to Macon. Bessie Tift College is located at Forsyth, and the girls in the college were much disappointed. The college is full to overflowing.

The Texas Convention will hold its 1919 session in Houston. It met two consecutive years in Dallas. The Convention sermon will be preached by Dr. M. T. Andrews of Hillsboro. The amount raised for State Missions was \$292,000. This in the face of the tremendous drouth.

The Executive Board of the Texas Convention was asked to put in the territory of each school a general evangelist who shall use the school as

the center of an aggressive evangelism. That is a good move.

DEATH OF MRS. RETHA BRANCH BURRIS.

It was in the home of our beloved and highly esteemed B. Y. P. U. president, Bryant Burris, that we were called upon to bow to the Divine Hand of our God in the going from earth to heaven of his much loved wife Retha Branch.

Every one who knew her will recall the circumstances of her childhood days. Her father and mother having died in her early life. She, two brothers and sisters were left in the care of their near relatives.

She developed a very strong character by the training she received from home environments and the schooling she acquired at the Mars Hill School; plus the impressions of that old sacred church.

It was her good fortune to become a very consecrated Christian in early life, which I am sure has been the means of her being able to win the confidence of so many people.

It was upon this principle that she learned to lean for support in private life and in the school room. She was a successful teacher for more than ten years. Her ideal was not short of perfection and her attainments remarkable in that direction. The promotion of righteousness was constantly before her whatever the occasion or amidst the most difficult task. I am sure she was one of the most zealous workers in all lines of work that we could expect. If it was community interest she was ready; if church obligations they were fulfilled, if called on by pastor she was ready to serve in her capacity.

Her husband was her constant companion. If he could not be with her she would sacrifice, if need be, to be with him. She loved husband. She honored her home. She served her Lord.

She was laid away by her many friends and heart broken pastor on November 26th in her own church cemetery to await the coming of the rest of the saints.

God bless the bereaved husband, relatives and many friends who mourn her departure and may He choose the two little infant girls as precious jewels of service here on earth.

Respectfully,

Her pastor, Stanley W. Rogers.

MOTHER'S RIGHT-HAND MAN

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PUBLIC IS WARNED Against Taking Substitutes for Nuxated Iron

Physicians Below Say That Ordinary Metallic Iron Preparations Cannot Possibly Give The Same

**STRENGTH, POWER
AND ENDURANCE**

As Organic Iron—Nuxated Iron

United States Judge Atkinson
Gives Opinion

Careful investigation by physicians among druggists and patients has revealed the fact that there are thousands of people taking iron who do not distinguish between organic iron and metallic iron, and that such persons often fail to obtain the vital energy, strength and endurance which they seek, simply because they have taken the wrong form of iron.

Therefore, physicians mentioned below, advise those who feel the need of a strength and blood builder to go to their family doctors and obtain a prescription calling for organic iron—Nuxated Iron—and present this to their druggist so that there may be no question about obtaining the proper article. But if they do not wish to go to the trouble of getting a prescription for Nuxated Iron then be sure to look on the label and see that the words NUXATED IRON are printed thereon—not Nux and Iron nor any other form of iron, but Nuxated Iron.

The remarkable results produced by Nuxated Iron and its widespread sale (it being estimated that over three million people annually are today using it), has led to the offering of numerous substitutes, and these physicians say that health officials and doctors everywhere should caution the public against accepting substitutes in medicines and they especially warn against accepting substitutes for Nuxated Iron, which, instead of being organic iron may be nothing more than a metallic iron compound which may in some cases produce more harm than good. The widespread publication of the above information, has been suggested by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital; Dr. Ferdinand King, New York Physician and Medical Author and others, so that the public may be informed on this subject and protected from the use of metallic iron under the delusion that it is Nuxated Iron or at least something as good as Nuxated Iron.

It is surprising how many people suffer from iron deficiency and do not know it. If you are not strong or well, you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of Nuxated Iron three times per day after meals for two weeks. Then test your strength and see how much you have gained. Manufacturers' Note—Nuxated Iron, which is prescribed and recommended above by physicians is not a secret remedy, but one which is well known to druggists. Unlike the older inorganic iron products it is easily assimilated, does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money. It is dispensed by all good druggists.



Judge G. W. Atkinson.

United States Judge G. W. Atkinson, of the Court of Claims, Washington, D. C., says: "It is without hesitation that I recommend Nuxated Iron to persons who in the stress of physical or mental labors have permitted the system to become debilitated, the body exhausted or the nerves run down. It has restored my appetite and my vitality. I feel that I have dropped off the burden of months of toil in the few weeks that I have been following the very simple directions for the use of Nuxated Iron."

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Issa. 18 The posterity of Caleb the son of Jephonah. 21 Issaiah's posterity by the daughter of Achish. 22 Jerahmeel's posterity. 24 Shimon's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Jephonah.

THESE are the sons of 'Is-ra-el:
Rey'ben, Sim'e-on, Lē'vi, and
Jū'dah, Is'sa-char, and Zēb'u-lūn,
2 Dān, Jō'seph, and Bēn'ja-min,
Nāph'ta-li, Gād, and Ash'er.

or, Jacob.

1 Ge. 29, 32.
20. 5.
30. 18.
42. 5.

2 Ge. 38. 1.
40. 12.
Nu. 26. 19.

3 Ge. 38. 29, 30.
Mat. 1. 2.

4 Ge. 46. 12.
Ex. 6. 16.

19 And
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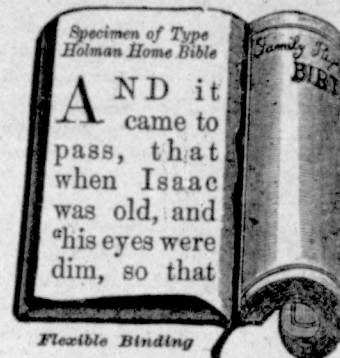
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Date.....191...

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